

The INSTRUCTOR

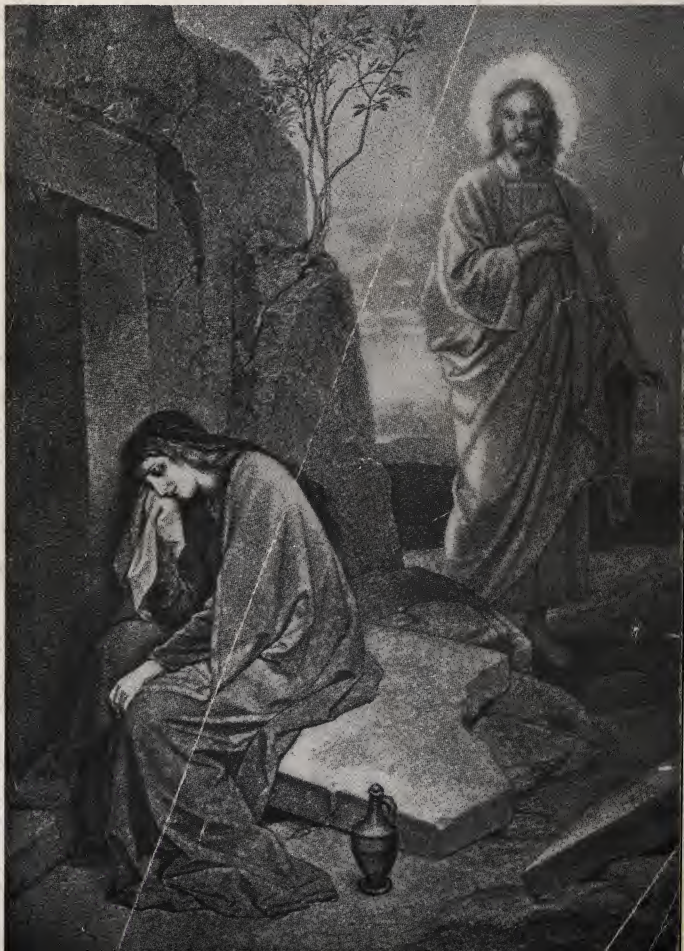
April
1941



**Easter
Morning**

(See story
on page 174)

This issue
contains
lessons for
June, 1941





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LIKES THE "INSTRUCTOR"

H. D. Ensign, a Sunday School worker in Avenol, California writes the following:
Dear Brother Pyper:

I should like to take this opportunity of expressing our appreciation of the wonderful way in which we are privileged to participate in the special blessings now offered by the instructor, and the dispatch with which we receive it each month. We appreciate the

practical information and helpful suggestions for the teacher that are presented for their assimilation.

I remember when I was a boy in Sunday School we had no such helps, and it was the usual procedure for the teacher to have one each take his turn in reading a paragraph. Naturally we thought it was smart to know when our turn came.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 76

APRIL, 1941

No. 4

VICE, ALCOHOL, AND OUR BOYS IN THE TRAINING CAMPS

According to an investigation made by the American Business Men's Research Foundation, the liquor interests and the commercial vice rings are at their old game of preying upon the boys whom Uncle Sam has called into training.

The facts are these, briefly: Outside some of the training camps the towns are swarming with liquor agents, procurers, and prostitutes, each plying his trade. Taverns, "juke joints," pool parlors, roadhouse night clubs, gambling dens, abound on every hand. It is as if a pack of jackals were turned loose in the towns and on the highways, seeking whom they may devour. All kinds of liquor are available. Streets are crowded with soldiers "on leave." Hoards of lewd women have set up profitable house-keeping in the neighborhood of the training camps. The liquor and vice interests are in high glee.

This is exactly what happened in 1917-18. Nor would the towns adjacent to the training camps clean up their vice condition. It "brought business to the community." So flagrant, so bold, so aggressive did these vice interests become that the government at length took a hand, though after much damage had been done to the boys. In some cases the Federal officials cleaned up such towns as could not be induced to do it themselves, and in all cases they marked off certain boundaries within which none of the tribe of human wolves was allowed.

Until one recalls the fact of human de-

pravity and "original sin," it is unbelievable that there are in the world people who would prey upon youth and inexperience, who would turn the manhood of the nation into filthy dollars and cents. But here is the undisputed fact. Certain degraded beings are laboring betimes, for motives of gain, to unfit our young men for soldiership, while the taxpayers are spending their money like water to build up these same young men to a point where they can most efficiently defend their, and our, country from a possible attack! At a time when our nation is in the most critical period of its existence this lecherous element is seeking to sap the foundations of our safety.

The tens of thousands of men in our training camps are between the ages of twenty-one and thirty-five. They are temporarily away from the restraints of home and family ties. In a way, therefore, they are morally and spiritually off their guard. Moreover, they are in these camps to acquire physical condition and the technical skills that are indispensable to good soldiers, good fighters, capable defenders of freedom and democracy.

And now appear the vultures who would take unfair advantage of the boys' situation, who would undo the work of those who are training them, and who have no scruple whatever about making it impossible for this training to count for the most! If there is a

(Continued on page 169)

A NEW "HIGH" IN SUNDAY SCHOOL ATTENDANCE

Since 1915 the Second Ward Sunday School of Provo, Utah, has stressed attendance, with the result that in 1940 it attained a record never before reached in that ward.

Mrs. Ardith Olsen Nielson, for instance, has a record of 884 sessions, during part of the time teaching in the Kindergarten Department. Mary Myrth Dahlquist was the first to establish an eleven-year record, in 1933. Since then, besides Mrs. Nielson, there have been others—Orvil Gale, Wesley Knudsen, and Preston Liddiard. Several others have reached the ten-year record. Out of our enrollment of 400 there were, we are told, 174 "who attended every Sunday during the year 1940." That was the peak year.

This Sunday School awards pins for at-

tendance. "Thus for 1940 there were 36 bronze pins presented to all those with less than five years' perfect record. A pearl is added in the pin for those with between five and ten-year records. Twelve of these pins were presented on Award Sunday in January 1941. Mrs. Nielson was the only one to whom was given both a pearl and a ruby. The ruby is given to those who have ten or more years of perfect attendance." The number of enrollees for perfect attendance has steadily risen from 54 in 1928, when the drive was pushed in greater earnestness than previously.

The *Instructor* congratulates the Provo Second Ward and hopes the good work will continue.



WINNERS FOR ATTENDANCE RECORD, SECOND WARD, PROVO

Front Row, left to right—Wallace Scott, Carol Ostler, Conrad Stone, Patricia Ellertsen, Leonard Shurtluff, Bert Liddiard, Billie Jo Andersen, Myron Frazier, Juanita Stone, Keith Wentz, Elaine Andersen, Jeanne Andersen, Carol Sue Ellertsen, Elizabeth Goold.

Second Row—Mary Moyle, Leon Stubbs, Bertha Carter, Nadine Scott, Gaylen Greaves, Keith Casper.

Third Row—Vera Johnson, Elva Liddiard, Athene Knudsen, Nelma Rae Sturgis, Helen Lyons, Elaine Scott, Barbara Greaves, Beverly Allman.

Fourth row—Hilda Johnson, Arvilla Carter, Hester Johnson, Vesta Johnson, Joyce Taylor, Dick Liddiard.

Fifth row—Anna Harding, Ardith Nielsen, Maud Halladay, Emma Jacobsen, Vinnie Andersen, Brigham Johnson, Lamar Scott (1st Asst. to Supt.).

Sixth row—Eugene Stubbs, Mark Goold, Virgil Stubbs, Robert Greaves, Robert Jacobsen, W. Raymond Green (1st counselor), J. Earl Lewis (bishop), N. Halvor Madsen (2nd counselor), Eldon Ramsey (2nd Asst. Spt.), and Gerald D. Stone (Supt.).

A SUGGESTED PROGRAM FOR MOTHERS' DAY

Theme: Mother in Mormondom

Opening exercises:

Opening song—"Ere You Left Your Room
This Morning", page 65.

Prayer

Sacramental song—"Forbid Them Not",
page 80.

"The Pioneer Mother" a poetic recitation.
See "My Home" or "Pioneer Mothers,"
in *Utah Sings*.

Pupil in First or Second Intermediate.

"Mother—Molder of Leaders" (2½ minute
talk pointing out influence of mother on
lives of Joseph F. Smith, Heber J. Grant
or other Church leaders.) See *Instructor*,
April, 1937. Pupil in Junior or Ad-
vanced Junior Dept.

Songs on Mother: Primary and Kindergarten
departments.

"Mother and the Ward" (2½ minute tribute
to Mother as unsung heroine of ward
activities.) Member of the Bishopric.

"What It Means to be a Missionary's Mother"
(2½ minute talk). A mother whose
son is in the mission field.

Musical number (may be instrumental or
vocal tribute to mother)

"What Mother Does for the Sunday School"
(a 2½ minute talk on how mother pre-
pares one for Sunday School)—Pupil
in Primary Department.

"Mother and the Latter-day Saint Home"
(2½ minute talk)—Pupil in Advanced
Senior or Gospel Message Department.

"Mother in Eternity" (2½ minute talk)
Member Gospel Doctrine Department.

Congregational song—"Love at Home", page
46.

Prayer.

Note: Interest might be added to above pro-
gram by depicting tableaux on subject as
each talk is given. This can be easily
arranged by erecting small platform,
enclosed with curtains.

Sources of material for Mothers' Day pro-
grams:

Sunday School Handbook.

Previous Copies of the *Instructor*.

Famous quotations on Mother—*Familial
Quotations*.

Why We Celebrate our Holidays—Curtis.

Poems:

"Mother's Day in Poetry"—Carnegie Li-
brary School Association.

"Child and Mother"—Eugene Field.

"What A Baby Costs" and "Mother"—
Edgar A. Guest.

"A Boy's Mother"—Thomas Moore.

"Mothers' Day"—*Our American Holidays*.
by Schaffler; *Utah Sings* (Anthol-
ogy) Merrill and Brandley.

Stories:

"About Angels"—*The Golden Windows*
—Laura E. Richards.

"The Apron Strings"—*The Golden Win-
dows*—Laura E. Richards.

"Mothers' Day Stories"—*Good Stories for
Great Holidays*, by Frances Jenkins
Olcott.

"Mother of Washington"—Sara A. Pryor.
Mothers of Great Men and Women—L.
C. Hollaway.

Music—(solos)

"Mother O'Mine" (Kipling-Tours) Chap-
el Harms Inc., publishers, 50c.

"To My Mother" (MacGrimsey) Carl
Fischer, 50c.

"Mother" (Nash-Hosmer) Oliver Ditson
Co., 40c.

"M-o-t-h-e-r" (Johnson-Morse) Leo
Feist, 50c.

"Little Mother of Mine" (Brown-Bur-
leigh) G. Recordi and Co., 60c.

"Mother Mine" (Ruth Anderson) C. W.
Reid.

"Mother Love" (Woolsey-Heaps) *In-
structor*, Vol. 39, p. 136.

"Mother" (Morse-Willie Reske) *Instruc-
tor*, Vol. 39, p. 136.

"God Bless You, Mother Dear" (Allred-
Reske), *Instructor*, May, 1940.

Other numbers:

"Songs My Mother Taught Me" Women's
trio (Brown-Dvorak-Stickles) Chapel
Harms, Inc., 15c.

Same song for male quartet—Oliver Dit-
son Co., 10c.

"Mother Mavoureen"—Women's trio
(Barnes-Moore) J. A. Parks, 15c.



GEORGE REYNOLDS, LORENZO SNOW, JOS. M. TANNER
General Superintendency Sunday Schools, 1901.

LORENZO SNOW FORETOLD THE WORLD WAR

By LeRoi C. Snow

October 26, 1936, Brother Mark Austin told me the following experience:

I want to add my testimony that Lorenzo Snow was a true Prophet of God and to the fulfillment of a prediction which he made.

In the fall of 1914, while riding on the train from Salt Lake City to Idaho, I sat with Brother J. M. Tanner who was en route to Canada. The World War had broken out August 14, a few months before. We were discussing the terrible destruction.

During the conversation Brother Tanner said: "President Lorenzo Snow, while president of the Church, told me I should live to see the greatest war in all history."

Brother George Reynolds and I were assistants to President Snow in the General Superintendency of the Sunday Schools. Brother Reynolds was assistant editor of the *Juvenile Instructor* and he asked me to write an article for publication on "Peace for the World." I told him I didn't think it was an appropriate subject, because the prophecies were against peace and I didn't think I could write such an article. "Yes you can," he said, "I know you can write a fine article on The Future Peace of the World."

After I had written the article and handed it to Brother Reynolds he read it and said: "It is fine, Brother Tanner, we will publish it in the *Instructor*." I told him I thought he had better show it to President Snow first and get his approval. We went together to the President's office.

Brother Reynolds handed the article to President Snow, who, after reading it, asked: "Brother George, who wrote this?" "Brother J. M. Tanner," was the reply. "Well, it is very beautifully written," the President said. "However, it does need a few corrections." "Go right ahead, President Snow, that is what we have brought it to you for, you are at liberty to do whatever you please with it," Brother Reynolds replied. "Well, then," the President continued, "If I am at liberty to do whatever I please with it, I will just tear it up and throw it in the waste basket (which he proceeded to do) because it is not true. It is not good manners for you or me to correct the prophets of the Lord. They all have prophesied against peace and we are not going to have peace. You and I will soon go the way of all mankind, but you, Brother Tanner," and then President Snow looked

right straight into my eyes, "thou art comparatively a young man, and I being one of the latter prophets, I say unto you, you will live to see the greatest war in all history." (No doubt meaning history up to the time of Brother Tanner's death.)

As Brother Tanner and I continued our conversation on the train we agreed that the present World War, which was then in progress, was a certain fulfillment of the remarkable prediction made by this modern prophet of God, Lorenzo Snow. If President Snow had not stopped this article it would

undoubtedly have been published as being the attitude of our Church leaders.

(Original signed by Brother Mark Austin)
Later I read the above to Brother Harold G. Reynolds, son of George Reynolds, and he told me that he had heard his father, many times, tell of the above experience.

LeRoi C. Snow.

Note: LeRoi is compiling a biography of his father. This picture and prophecy from his manuscript copy will be appreciated by our readers.—Editor.

Vice, Alcohol, and Our Boys in the Training Camps

(Continued from page 165)

lower depth to which it is possible for men and women to fall, one would be hard put to name it!

It is no wonder that, in the case of liquor, General Pershing once declared that he would have a Federal statute applying capital punishment to anyone who either made or sold alcoholic beverages, and he based his view on what "liquor has done to my boys."

There is some compensation that comes to a parent whose son dies on the field of battle, fighting for his country, but what compensation can come to a father and mother whose boy has contracted the alcohol habit in a training camp and who comes home to a living hell of conscious weakness and inefficiency.

Surely there is something basically wrong with a social order where birds and beasts of prey are permitted to work such havoc to boys and girls.

The government, too, has a responsibility in the situation. It owes it to the parents of these young men to see that the boys come home as clean as when they went.

Bills, we understand, have been introduced in the House and the Senate, in Washington, which aim to head off this great evil from the boys in the training camps. They include three clauses: first, that no alcoholic beverages in military camps, posts or mobilization areas be allowed; second, that a zone surrounding camps be established within which no alcoholic beverages can be sold or given away; and, third, that a similar zone be fixed where social vice would be barred.

What decent men and women in every community should do, whether their own sons are there, or not, is to write to their representatives in Congress asking that they support these bills and that these be speedily enacted into law. Groups should do the same.



April Magic...

By Christie Lund Coles

An excited bird chirps in a tree,
The twilight lengthens quietly,
While trees form shadowed filigree.

A friend goes by and speaks and smiles,
A child draws near, looks up, beguiles,
The sky is blue for miles and miles.

From a cool, clear pool I kneel to drink,
The mirrored clouds are softly pink—
Surely heaven is nearer than we think!



Howard R. Driggs and his two grandsons, Howard Wayne Driggs, Jr., (left) and Harold Perry Driggs, Jr., (center) enjoying "Jacko and the Dingo Boy," a story book for children by Howard R. Driggs. Photo taken New Year's Day, 1941, by H. Perry Driggs, Sr.

HOME STORY HOUR

Whatever appreciation of real literature I have today, comes primarily from the fact that my mother never neglected the story hour in our home. It was her practice to gather her children and often some of the neighbors' children, around our hearthside and read to them charming stories or delightful poems. With a family of nine boys and girls, it was a bit difficult for father and mother to make ends meet, yet somehow they managed to build up a library of choice books, which they regarded as a prime necessity in the home.

Some of these books became intimate friends, for we read them again and again. Through them we associated with wise and brilliant minds of worthwhile authors. They were part of our lives. A classic, you know, is a book that folk not only read but they re-read; and it is books that one re-reads that bring the richest wisdom. This is particularly

true when choice books are shared within the circle of a devoted family.

Through the years, along with a keen desire for good literature, the writer has also had a burning interest in history. That "historical hobby" came first around the pitchpine fire of old Manti—his mother's home town. It was to this frontier settlement she used frequently to take her children to visit grandparents, and numerous uncles and aunts and cousins. A rare treat it was when chores were done and supper over, to gather around the cheery fire and enjoy the story hour. True tales that were told of crossing the plains, of buffaloes and prairie dog villages, of Indians, gave entertainment even more thrilling than much of that which comes from most of the "talking pictures" of today.

Stirred by those early-day stories, as well as by other true tales, these stalwart Americans carried from their home states back

East, the writer gained something of the inner meaning of America. So strong was his desire for more of this humanized history that the first five dollars he earned—most of it by catching adobes for a mason at twenty-five cents per day—was spent for a History of the United States. He still has the volume, with his autograph at not quite eleven years of age, plentifully sprinkled with boy thumb marks. It represents an investment that has paid rich dividends.

Years brought sons to the writer; and with them the home story hour came back in all its vital significance. Night after night these lively youngsters had to be charmed to sleep with a story. Many a rare book was brought into play. Finally other stories were created to help satisfy the demands of the eager boys, and at times their friends who shared the joy and uplift with them.

Now has come another precious experience—that of continuing the story hour for some bright-eyed grandsons. It is a renewal of all the delightful past around the old home hearthside and the pitchpine fires of the pio-

neers, to bring to these budding young Americans some of the wholesome stories and poems that have carried charm through the years. Their expressions of active interest, and their sweet voices plying innocent questions are music to the soul. More than this, the story sharing opens opportunity to implant little life lessons that will help to bring, we fondly hope, a rich fruitage of splendid youth and manhood.

Nothing offers to parents and grandparents a better chance to keep close to the heart of childhood than does the home story hour. How many miss the golden moments such an hour brings by permitting less important things to crowd it out of their lives. If only a little time each day might be set aside for reading that really builds character—for the sharing with precious children and friends the wealth of entertainment, truth and inspiration to be found in our heritage of time-tested books this world would certainly be a better place in which to live.

March 9, 1941.

Howard R. Driggs.

A CHALLENGE TO STAKE LEADERS

Could Sunday Schools succeed in 1941 without stake supervisors? That is a question answered by the experience of Willis R. Dunkey, who was at one time superintendent of the Sunday School of the St. George stake.

This challenge grew out of a statement once made in his hearing that, since the Sunday School is such a well established institution among us and "has become so mechanical, it would automatically go along whether there were any stake leaders or not." On hearing it, he began to think things over.

A statement like this, that there is no need for stake supervisors in this organization, could come, he thought, only from one who had not known the character of the work required. And he suggests certain questions which the stake leaders might ask themselves "in retrospect."

"Have I gone in time to be at the prayer meeting, setting the proper example to ward officers? Have I encouraged the ward officers to use the Hand Book more frequently in discussing their problems (a book which should be the 'Sunday School Bible' for every officer)? Did I encourage the enlistment work, and give aid to the ward enlistment director; or was I concerned as to whether this Sunday School was reaching out and gathering in every available member? Did I lend the kind of encouragement that

helped my department teacher, and all others whom I may have visited to give more freely of their time and talents and support the Sunday School to the fullest of their ability? Did my presence create an atmosphere so uplifting that the superintendency asked me to sit on the stand and leave a message of encouragement to the entire school? Above all, before I left did I sit down with the officers and teachers and help them evaluate every phase of their Sunday School, in a constructive way, so the ward officers were better prepared to do their part after my visit?

"When my stake president set me apart to be a Stake Sunday School leader he did so with full confidence that I would sense the responsibility of such an office and calling. He selected me because he felt that I was a capable supervisor, and would be able to incorporate the instructions from the general board in every Sunday School in the stake. Am I willing to accept the challenge? If so, my stake president can be assured that I am participating in the weekly board meeting where careful plans are laid to improve the Sunday Schools. I will be at the monthly Union meeting, on my toes and well prepared, so that my ward officers and teachers will be there for they know they will receive valuable instructions in their department vital in helping to put over their ward work successfully."

THE DESERET SUNDAY SCHOOL UNION

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

A TIME FOR DEDICATION

(A Conference Thought)

April is the birth-month of the Church of Jesus Christ of Latter-day Saints. It was organized, under very humble circumstances, on April 6, 1830, in a log house with an attic, encircled by the primeval woods. The place was Fayette township, in New York, named for the French soldier who helped in the American revolutionary war.

It is illuminating to go back in the record to ascertain the spirit with which these six charter members entered upon their task.

Sidney Rigdon was converted in Ohio by the mission to the Indians, led by Oliver Cowdery. This was in November, 1830, seven months after the creation of the new Church. Shortly after his baptism he went, with Edward Partridge, not yet a member, on a visit to Manchester and Fayette, to interview the Prophet. Then, fourteen years later, in Nauvoo, Illinois, he told a congregation about the situation as he knew it in those days. Here is what he said in a striking passage, which we abridge for our purpose here:

"I recollect in the year 1830 I met the whole Church of Christ in a little old log house 20 feet square, near Waterloo, New York [was this the room in the Whitmer home where the Church was organized?] and we began to talk about the Kingdom of God, as if we had the world at our command. We talked big things. We knew fourteen years ago that the Church would become as large as it is today [between 50,000 and 75,000 members]. We talked like men in authority and power. We looked upon the men of the earth as grasshoppers.

"We talked about the people coming as

doves to the windows, that nations should flock into it, that they should come bending to the standard of Jesus, that whole nations would be born in one day. God had great things to say for the salvation of the world, which, if they had been told the public, would have brought persecution upon us unto death. So we were obliged to retire to our secret chamber and commune with God.

"These were the beginning of good days — shut up in a room eating nothing but dry Johnny cake and buttermilk. Every man who had a little farm or clothes sold them and distributed what he had among the rest, and did the best he could. I had little to eat, little to wear, and yet it was the beginning of good days." (*History of Church Documentary*, Vol. VI, pp. 288-289 following.)

Later, after the Church had moved to Ohio and after its membership had increased by several hundreds, at a conference held in Orange, some of those present were asked to speak. Hyrum Smith said that "all he had was the Lord's, and he was ready to do his will continually." Frederick G. Williams, we are told, "renewed the covenant before the Lord to give all to him." Martin Harris covenanted to give all for Christ's sake." And the Prophet added this final word: "he had nothing to consecrate to the Lord of the things of the earth, yet he felt to consecrate himself and his family." Williams and Harris were both men of considerable means—the former in Ohio and the latter in New York state.

Such was the spirit of dedication that animated the men whose work lies at the basis of this Church, the men who laid the foundation on which others were to build.

Surely, if ever there was such an occasion, now is the time for dedication to the Lord.

War is in the world—war with its unspeakable horrors. If any nations are not at war, they are preparing for it. This includes the United States. Canada is already at war. Fear and apprehension are in every heart. It has been shown how futile is the wisdom of man to foresee future events and to provide for future contingencies. Civilizations, the fruits of man's highest knowledge, is fast crumbling as the war spirit takes hold of men and nations.

Is it not time now to fall back on the wisdom that comes from God?

A passage in the *Doctrine and Covenants* cannot too often be repeated: "Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spoke unto him from heaven, and gave him commandments. The weak things of the earth shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh." (1:17-19)

THE GROWTH OF THE CHURCH

I recollect in the year 1830 I met the whole Church of Christ in a little old log house about 20 feet square, near Waterloo, N. Y., and we began to talk about the kingdom of God as if we had the world at our command. We talked with great confidence, and talked big things. Although we were not many people, we had big feelings.

We knew fourteen years ago that the Church would become as large as it is today. We were as big then as we ever shall be. We began to talk like men in authority and power. We looked upon the men of the earth as grasshoppers. If we did not see this people, we saw in vision the Church of God, a thousand times larger. And when men would say we wanted to upset the Government, although we were not enough to well man a farm, or meet a woman with a milk pail, all the Elders, all the members met in conference in a room twenty feet square.

I recollect Elder Phelps being put in jail for reading the *Book of Mormon*. He came

to see us, and expressed great astonishment, and left us, apparently pondering in his heart. He afterwards came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached then, which have since come to pass. We knew the whole world would laugh at us; so we concealed ourselves, and there was much excitement about our secret meetings, charging us with designs against the Government, and with laying plans to get money, etc., which never existed in the hearts of anyone else (i.e. but in the hearts of their accusers). And if we had talked in public, we should have been ridiculed more than we were. The world, being entirely ignorant of the testimony of the prophets, and without knowledge of what God was about to do, treated all we said with pretended contempt and much ridicule, and had they heard all we said, it would have made it worse for us.

We talked about the people coming as doves to the windows; and that nations should flock unto it; that they should come bending to the standard of Jesus, saying, "Our fathers have taught falsehoods and things in which there is no profit," and of whole nations being born in one day. We talked such big things that men could not bear them, and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse; and if they had heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chamber and commune ourselves with God. If we had told the people what our eyes beheld this day, we should not have been believed; but the rascals would have shed our blood if we had only told them what we believed. There we sat in secret and beheld the glorious visions and powers of the kingdom of heaven pass and repass. We had not a mighty congregation to shelter us. If a mob came upon us, we had to run and hide ourselves to save our lives.—Sidney Rigdon, *History of Church*, Vol. 6, p. 285. See also *Gospel Doctrine Manual*, p. 27.

POSTPONEMENT

The ceremonies connected with the unveiling of a monument to the memory of Richard Ballantyne and the organization of the first Sunday School in the Rocky Mountains, which were set for April 6th have been postponed owing to the fact that the copper plaque cannot be shipped from Detroit until April 11th. The date of the unveiling will be announced later.

Our Cover Picture

THE LORD IS RISEN

The central fact in the history of this world is Christ, and the central fact in Christ is His rising from the dead.

This rising from the dead is an enormous idea, around which it is difficult to get our mind.

Here we are on an earth-ball hanging in space. If it were not for divine revelation we should not know where we came from (if indeed we came from anywhere), nor precisely why we are here (if there is any purpose in our being here), nor where, if anywhere, we go after we die.

The fact of birth, the fact of life here and now, the fact of death—these are all that we can know through our poor reasoning and personal experience.

That is all the human mind has ever had and all that it will ever have—apart from what information comes to it from the outside.

But in the stunning fact of the resurrection we have a new outlook on life, a new approach to human existence.

Involved in this fact is the idea that man is immortal, and involved in the teachings of the Master is the idea that man can become "perfect," even as God is perfect. Thus we have, in a single miraculous fact, the purpose of life—the perfecting of our character, not only in this life, but in the life to come.

It is not difficult to visualize the astonishment of those to whom the Apostles said, "He is risen!"

They knew Jesus as He "went about doing good." They saw Him, at the age of thirty-three, lifted up on the cross. The soldiers made sure that He was dead. They saw Him put carefully and lovingly away in a new sepulchre.

And now He was alive again!

What a sensation!

Nothing like it had ever occurred before in the memory of the race.

The cover picture is of Christ's first revelation of His immortalized self to Mary at the tomb. It is a significant fact that this revelation was to a woman, for women are more spiritual than men, more believing, more intuitive.

Latter-day Saints have more evidence of this fact of resurrection than other Christians.

Jesus appeared to Joseph Smith in the spring of 1820, in the woods near his home. He appeared to the Prophet and Sidney Rig-

don in February, 1832. And, in April, 1836, He manifested Himself to Joseph Smith and Oliver Cowdery in the Kirtland Temple.

And then, of course, there is that incomparable appearance of Jesus to the Nephites.

What an assemblage of testimonies we have of this greatest fact in the life of the greatest being that ever lived among men!

A NEVER TIRING SUNDAY SCHOOL WORKER

Brother Charles H. West first became a member of the Sunday School in 1871. He then belonged to the 11th Ward of Salt Lake City.

He later became a member of the Hoytsville Ward Sunday School in October, 1874, and was appointed a teacher in the Sunday School, December 2, 1877. He served as Superintendent from September, 1881, to April, 1888.

Brother West has been a teacher in the Sunday School intermittently since that time to the present. He is still active in the Sunday School work.



CHAS. H. WEST

ABOUT THE CONCERT RECITATION

A concert recitation is exactly what its name implies—a sentiment given aloud by more than one person. In the case of our concert recitation in the Sunday School, it is a sentiment associated more or less closely with the life, death, and atonement of our Lord, recited together by the congregation.

If this exercise is allowed to become the expression of the sacramental gem by the presiding officer, then it loses its significance. It should not therefore become such. The gem, if necessary, may be given first by whoever is chosen to give it, but afterwards it should be given by the entire congregation.

There is a spiritual and psychological difference between listening to someone recite the sacramental gem from the pulpit, on the one hand, and saying it yourself, on the other hand. But this personal value is all but lost when the congregation is not asked to join in the exercise.

The pertinence of this statement just now arises from the fact that occasionally it is made a one-person exercise, not a group exercise.

A hint to the wise is sufficient.

Mary Magdalene Weeps Again

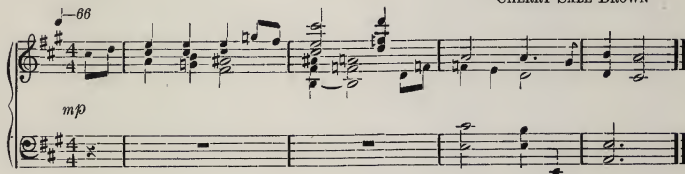
By Claire Stewart Boyer

She did not see her Lord,
Her eyes were filled with tears,
The shining truth was dimmed
By her encircling fears
That the New-found was lost,
That the Beloved was gone,
And she was frightened, having but
Herself to lean upon.

We cannot see the world
In resurrected light,
Because our falling tears
Intensify the night,
Yet dawn is waiting—close
If we would but behold!
Must all the Mary Magdalenes
..... be told?

PRELUDE

CHERRY SALE BROWN

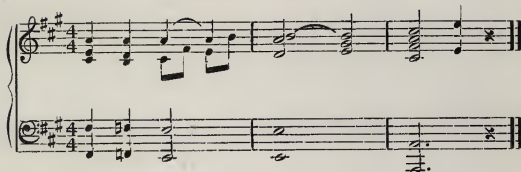


SACRAMENT GEM FOR JUNE, 1941

(Deseret Sunday School Songs, No. 28; Stanza 3)

Help us, O God, to realize
The great atoning sacrifice;
The gift of Thy Beloved Son,
The Prince of Life, the Holy One.

POSTLUDE





• Secretaries •



Albert Hamer Reiser, Executive Secretary

WORK FOR UNION MEETING

Many superintendents of Sunday Schools are deceived. They have no more information about their schools than they can get by looking at them. They do not have the means of seeing the hidden, invisible conditions of the schools.

Such superintendents work in the dark. They are left to plan vaguely and blindly. They could plan wisely, if they had the facts which the secretary can give.

Secretaries are responsible when their superintendents are uninformed about the conditions of their schools. The secretary is the only officer who has first hand access to the important facts which the superintendent needs.

The fault lies in the secretary who keeps these facts to himself. He has failed to do one of his essential and imperative duties.

His first duty is to *gather* the facts of the school. (To keep minutes, make, maintain and mark rolls).

His second duty is to organize those facts into significant relationship. (To compile reports).

His third duty is to *preserve* these data. (For future comparative use to show trends toward improvement or decline.)

His fourth and crowning duty is to *publish* these facts to the executives by means of clear, significant reports, charts, diagrams or other illustrations.

In this fourth duty the secretary has a most interesting opportunity for creative work. What means shall he use to publish his facts to the superintendency? He may publish them in the form of a complete compilation of figures on many significant and important phases of Sunday School work. He may publish one set of figures at a time in the form of a visual chart, diagram or illustration.

Each form has advantages, but the second form will prove to be the more effective, because it can be made easier to understand and to grasp.

To interpret the significance of a page of figures takes time, mental effort and some degree of explanation. To save this time and effort and to reduce need for explanation, charts, diagrams and other illustrations, showing a single aspect or condition, are used.

For example, the habits of punctuality of a school's membership can be illustrated by drawing a series of horizontal bar charts on a piece of quadrangle paper. Mark the spaces between the lines from the next to the bottom line on up the page to represent the Sundays of the month, quarter or year. Mark the lines from a left hand margin, on across the page to the right to represent units of the school's membership in 2, 5 or 10 members to the square.

Beginning from the left hand margin and moving horizontally along the line make a green bar to represent the number of members of the school who came to school on time. Continue the line beyond in red to indicate the number who came late.

As these bars accumulate from Sunday to Sunday, they show at a glance whether the condition is improving or getting worse. When or what Sundays it may be better and when worse. The secretary might indicate by a word or symbol on which of the Sundays the weather was good or adverse, to show if weather is a factor which influences punctuality.

Another chart may be made to show changes in attendance; the progress of enlistment; by classes or departments. Other charts may show class equipment; time allowed for singing practice; class work; number of two-and-a-half-minute talks given; prayer meetings held; attendance of officers and teachers at prayer meeting; superintendent's council meetings and monthly report and business meetings; attendance at Union Meeting.

In Union Meeting the secretaries can help each other and the stake secretary by discussing many different methods and types of making visual reports. The advantages and best uses of each type can be studied and illustrated.

The secretaries in the Union Meeting can work together to compile charts of stake wide importance.

Also in Union Meeting they may decide what problems and conditions they should prepare visual reports upon, for the information of the superintendents. Furthermore, the superintendents may ask for figures on certain subjects. The secretaries' department in Union Meeting gives secretaries an opportunity to decide how to gather or assemble the desired data and how to publish it most vividly and impressively.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

NEW BOOKS FOR THE LIBRARY

Some one has said that the only difference between a rut and a grave is the depth. As librarian of your Sunday School, do not allow yourself to fall into a rut. Keep abreast with the new: new books, new filing methods, new ways of mounting pictures and other current "news."

There are many means by which one can keep in step with the parade of new books . . . books which will add zest, interest and faith in Sunday School lessons. Here are some of them. Your local newspaper probably publishes a daily or weekly review of new books. The *New York Times*, especially, carries excellent reviews. Such magazines as *Time* and *Reader's Digest*, also, feature book summaries. Your local book store or public library are also valuable harbingers of new volumes.

More important than these, however, are reviews of new books on the history, doctrines and works of the Church. These may be found in the *Instructor*, *Improvement Era* and *Deseret News*.

"The fountain of wisdom flows through books."

Here is a partial list of new books which may enhance your library:

Buried Empires of South America by William and Dewey Farnsworth. (Deseret Book Company, \$1.00).

A Visit to the Holy Land by Dr. Thomas C. Romney, (Christopher Publishing House)

Cumorah's Gold Bible by E. Cecil McGavin, (Deseret News Press, \$2.25).

The Nephites in Story by Joel Ricks (Deseret Book Company, \$1.00).

Pioneer Stories by Preston Nibley (Deseret Book Company, \$1.00).

Lincoln, Man of God by John Wesley Hill (G. P. Putnam, \$2.50).

In the matter of your picture file, we submit a few hints which may be helpful. Some librarians have found that colored sheets make better mounting paper for pictures than the white, providing more contrast. For mounting paste, rubber cement makes an ideal substance. When it is used, pictures may easily be transferred to new mountings without ripping or otherwise damaging as is often the case when regular glue or paste is used.

MORMONISM

Mormonism is the accumulated truth, wisdom, ethics, ideals, spiritual gifts, graces, and powers of all the dispensations of God, restored to the world in modern times by divine inspiration, revelation, and the ministry of holy angels; and committed to a divinely organized Church which is vested with power and authority to speak and act in the name of the Most High.

All that is true in science, all that is beautiful in art, all that is noble in philosophy, and all that is inspired and uplifting in religion is a part of Mormonism. With these splendid agencies, it quickens into life every lofty thought, every fine impulse, every exalting aspiration, and every worthwhile endeavor. It fosters industry and thrift, promotes education and art, provides wholesome, joyous recreation, inspires reverence for the eternal verities, stimulates faith in God and hope of immortality, purifies the heart, refines the spirit, ennoble the mind; and brings to its votaries the deep, sweet, joyous "abundant life," in this world, and eternal glory and exaltation in the world to come.

Nephi Jensen



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion

UNION MEETINGS FOR JUNE, 1941

Topic:

Pupil Activities.

Last month the Union Meeting topic was "Teacher Activities." This month we propose a topic of equal importance, namely, "Pupil Activities." The success of the Church program, in the last analysis, is dependent upon the activities of the pupils. If the class room activities are sufficiently challenging, significant and varied, every Sunday School pupil, from infancy to old age, will more nearly live the gospel of Jesus Christ. Certainly, no topic is more worthy of our serious consideration. For our present purposes we propose three aspects:

1. The importance of pupil activities.
2. Appropriate pupil activities.
3. How a teacher secures Pupil Activity.

Procedure for the General Session:

These three topics above may be covered in a variety of ways. However, for the first topic the importance of pupil activity, we suggest a brief talk by a stake supervisor. For the second, we propose a demonstration, an exhibit, or both. A class may demonstrate a variety of activities: free discussions, re-told stories, special reports, committee work, etc. Either the teacher or the pupils may exhibit scrapbooks, picture collections, graphs, tables, charts, drawings, maps, bulletin boards etc. All teachers may bring to Union Meeting outstanding examples of pupil activity in their classes either for description or display. This could be given in the open discussion on the third topic, how a teacher secures pupil activity. However the general session is conducted, each teacher should leave with a conviction as to the importance of pupil activity, an idea as to the department pupil activities for pupils of the department of concern and some suggestions for ways of securing activity on the part of the pupils of that age level. Obviously the topic for the general session must be carried into the departmental sessions.

The Importance of Pupil Activities:

The teacher-training text (Wahlquist. *Teaching as the Direction of Activities*, Chapter II) discusses the principle of self-activity. Certainly, the Sunday School can not afford to violate this basic psychological discovery. Furthermore, the Sunday School

cannot hope to attract the children if it neglects pupil activity. The contrast between the active day school and the passive Sunday School has been too great for many children. The citation above lists numerous forms of pupil activity. Any professional teacher could expand the list. Moreover stake supervisors should have lists of activities appropriate for their departments. (See the 1941 Convention notes.)

Appropriate Pupil Activities:

The demonstration and exhibit described above should prove suggestive to any teacher. However, the teachers will desire lists appropriate for the various age levels.

How a Teacher Secures Pupil Activity:

A spirited ten-minute discussion led by the stake teacher-trainer will prove most helpful to all concerned. There is no better method for giving suggestions; what other teachers can do is very challenging. It is important that we bridge the gap between theory and practice. This is the opportunity!

Departmental Sessions:

In the 1941 conventions, restricted in most places to stake board members, the General Board members presented suggestions on appropriate student activities for the various departments. The stake board members should review these notes, expand them and adapt them to the lessons for the next month. In this connection, it is important that we do not violate the pedagogy we advocate; assign a month in advance definite responsibilities to the teachers, some may tell of appropriate activities they have carried on, others, activities they anticipate, etc.

Attention is called again to the topics listed for 1941. If you have not devoted time to these topics, feel free to do so at the first opportunity: Discipline (See the December *Instructor*), Standard Class work (January *Instructor*), The Worship service (February *Instructor*), The Sunday School Teacher (March *Instructor*).

Note: This topic, as well as the others listed thus far this year, is an appropriate theme for the Ward Union Meeting, scheduled to be held in some stakes where stake Union Meetings are impossible for some periods of the year. In this instance follow in general the scheme suggested above.



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

THE "MELODIC BEAUTY" OF MUSIC

By George H. Durham

The rhythmic aspect of music definitely outlines and adds life and force of meaning to all music; it is the vitalizing life-giving element of music and all meaningful art. It is the great universal medium and as such is best defined as orderly motion. In a musical sense it is orderly motion superimposed upon a beat or an accent and is an independent element or feature of music, capable of producing symmetry of form or design and definiteness as a well organized and regulated medium of expression.

Tap the rhythmic contour of any familiar tune or melody and perceive how quickly and interestingly the attention is gained and retained by even small children.

But melody is an orderly arrangement of tones which produce a succession of pleasing sounds and the beauty of which is one of the most appealing and satisfying features of the divine art. If actions best show a man's worth, then a lovely melody adds beauty and greater significance to a rhythmic pattern or design. Rhythm is to music what our spirits are to our bodies and melody is to music what our bodies are to our spirits; becoming audibly tangible and significantly definite in character and meaning.

If the rhythm departs there is no more melody, for death has ensued. Simply and basically then, music is just the union of tone and rhythm, and melody is a child of the happy union, capable of many expressions and utterances. Through this union we see perfectly and beautifully the symbol of life portrayed in rich meaningful language whose chief purpose is to cheer, bless and ennoble, and to satisfy a deep yearning for the beautiful. Beauty is the only plausible reason back of all creative effort and all mankind worship at some temple of beauty to satisfy some inner hunger. All the hillsides and gardens say it with flowers; so let all the highways, byways and hearts of mankind say it or re-echo it with the voice of melody and then God's kingdom will soon be fully ushered in with all its fullness of peace, good-will and plenty.

One great mind has said: "Let me but write the songs of a nation and I care not who makes their laws." Jazz and swing are but the expression of a restless energy, of a

nervous, jittery, dancing madness of the present uncertain age, and whether we like it or not, it is here.

But beauty is the one great reason for music; in fact it is the soul of music. The haunting loveliness of charming melody is universal in its appeal, for it seems kindred to all levels of humanity and like rhythmic instinctiveness, seems the common heritage of all.

Melodic inventiveness is the highest trait or gift of the truly creative mind or musical genius.

Melodies, like kind friends, possess great charm and personality and greatly endow and enrich our lives with cheer, comfort and deep satisfaction, entering the windows of the soul through the heart, mind and even the funny-bone.

The power and gift of song is from God and blessed is he who can commune in this divine realm. The merely skillful performance of melody is not sufficient; it must be an honest expression of a sincere conviction; for if "prayer is the soul's sincere desire," then beautiful melody should be a true expression of some deep, inward hope, desire or yearning.

Each melodic tone line is conversational in nature and in structure, is emotional in texture and harmonically suggestive in contour. Remember that rests or points of silence are likewise integral factors. The rhythmic and melodic phrases are the structural basis of all musical order or form and represent the smallest musical sub-division capable of expressing a complete or satisfying musical idea. The phrases are question-like and answer-like in nature; so make them appear so if their proper meanings are to be expressed where sung or played.

Clearness and attractiveness are vital requisites in every art and this means also that form and design are in every intelligent embodiment and are characterized by unity and variety.

Unity must be safeguarded and discovered in regularity, similarity and equality. In variety, interest is best sustained by a proper balancing of contrasting ideas, but unity must receive first consideration in the beautifying of beats, measures, sections, phrases and periods.

Artistic stress and variation on all the above will largely determine the beautification of all melodic lines.

High and low points of interest and significance must contrast in order to more perfectly show relative strength or weakness and relative contrast in motion and direction of melodic lines. These may be found in any or all of the four voices or parts of any good song.

Relative contrast of style and color or of rhythmic texture, are all vitally concerned in a beautiful melody. Let us seek to adorn each and every melodic line of our songs and hymns with tonal appropriateness and beauty of utterance, then their great meaningful messages will gush forth with a new and a more perfect meaning. A beautiful melody is the most universally appreciated

aspect of music and is also the most important factor in the recognition of musical form or order, for upon it all consistent design depends and all true melody is deeply rooted in well-founded harmony and rhythmic grace. A good melody is tuneful, interesting, intelligible and strikingly definite. Our hymns show many fine examples of lovely melody for melody is the essence of music.

There are four types or kinds, viz.:

1. Chord line melodies.
2. Scale line melodies.
3. Repeated or monotone melodies.
4. A mixture of all above.

No. 99, "Dearest Children God Is Near You," is the hymn for the month.

MOTHER

TO SARAH TAYLOR SOUTH

LADIES' TRIO

VALOIS SOUTH

RUTH SOUTH SODERBORG

Andante L.H.

The first system of the musical score for 'Mother' is for the Ladies' Trio. It features a treble and bass staff. The treble staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The tempo is marked 'Andante'. The first measure is marked 'mf'. The bass staff begins with a bass clef and a key signature of one sharp. The first measure is marked 'mf'. The system ends with a 'Rit.' (Ritardando) marking. A double bar line is present in the middle of the system.

The second system of the musical score for 'Mother' continues the melody. It features a treble and bass staff. The treble staff begins with a treble clef, a key signature of one sharp, and a 4/4 time signature. The first measure is marked 'mf'. The bass staff begins with a bass clef and a key signature of one sharp. The first measure is marked 'mf'. The system ends with a 'Rit.' (Ritardando) marking.

I had looked to the day When to you I could be, The tow - er of

The third system of the musical score for 'Mother' continues the melody. It features a treble and bass staff. The treble staff begins with a treble clef, a key signature of one sharp, and a 4/4 time signature. The first measure is marked 'mf'. The bass staff begins with a bass clef and a key signature of one sharp. The first measure is marked 'mf'. The system ends with a 'Rit.' (Ritardando) marking.

strength you have been to me; Now I know that day can nev - er

down, For I need you more As the years roll a - long, Co-cre - a - tor with

God, you wel-comed me here, Your un - fath - omed love my path has made

clear; Your child e - ter - nal - ly, here and a - bove,

CODA—a tempo

mf May I prove wor-thy of your great love. *p* Moth-er of mine,

Moth - er of mine! May I prove wor - thy of your great love!

Gospel Doctrine



General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin
and Joseph Christenson

LESSONS FOR JUNE, 1941

Caution:

The next two lessons—62, and 63—are upon the revelation called *The Vision*, in section 76 of the *Doctrine and Covenants*. It is suggested here that the teacher confine the discussions entirely to what is to be found in this revelation and in the explanations of it that are authoritative.

No doubt there will be persons in your class who will wish to speculate. Keep this speculation down. If anyone would speculate, let him do so in his own mind, not in the class. The purpose of the class is to understand what has been revealed, not to discuss someone's conjectures. We may be sure that, if the Lord wanted us to know more about the three Kingdoms of Glory, he would have given it.

The main idea to keep before the class is to impress its members with the lucidity, the grandeur, the basic ground of this conception of the hereafter. It contrasts strikingly with that of the world generally, which is vague, ill-conceived, intended only to soothe the feelings and lull the soul, without giving light.

A good approach to these two lessons would be to ask the class before they are taken up to inquire of their friends, both within and without the Church, what their idea of the hereafter is, in as much detail as possible. This will not only prepare the minds of the class for what is to be given here, but also to see how inadequate are the conceptions of members of the Christian churches generally on the subject.

A VISION OF THE HEREAFTER

Lesson 62. For June 1, 1941

Where the Material Is To Be Found:

The Manual for lesson 62; the section (76) to be discussed here; Lundwall's *The Vision*, or *The Degrees of Glory*, a compilation of almost everything that pertains to this vision and the salvation of the dead. The quotations in the Manual may all be found in this work, and many others of great importance.

Objective:

In the *Vision of the Degrees of Glory* in the next world we have the only reasonable basis for a rational life in the Hereafter, and one that is authoritative.

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Don't let your class stray from the facts as they have been revealed, either in the revelation or in those to whom we look for divine guidance. No speculation.

Topics Considered in the Two Lessons:

I. Lesson 62:

1. Introduction—1-10.
2. The situation—11-19.
3. The glory of the Son—20-24.
4. The fall of Satan—25-29.
5. Sufferings of the lost—30-49.

II. Lesson 63:

1. The Celestial Kingdom—50-70.
2. The Terrestrial Kingdom—71-80.
3. The Telestial Kingdom—81-88.
4. Comparison of the glories—89-112.
5. Conclusion—113-119.

Lesson Development:

The numbering here corresponds to that of the Manual, to facilitate clearness.

1. What was the Prophet's estimate of the Vision, as found in his *History*? Apparently what effect did it have on the Saints of the period? Give the substance of what President Penrose said about this Vision.

2. When and where was this Vision received? Give the substance of the Dibble statement about the Vision. Why was Joseph "stronger" than Sidney? Comment on the Prophet's statement that he "was more used" to visions than Elder Rigdon. On what sacred task was Joseph engaged when this revelation was received?

3. What is the difference between a "prophet" and a "seer" as revealed in the work of Joseph Smith? Consider the work of such men as Moses, Isaiah, Jeremiah, and Paul so far as it may be divided into that of the "prophet" in the narrow sense of prediction and that of "seer" in the sense which this Vision reveals. Do the same with the work of Joseph Smith. This may be an assignment.

4. Show that the "key" to the Vision, as revealed in the introduction, is in an elevated mood. What reason do you see for this note? How high is the subject-matter of this Vision as compared with the utterances or visions of other prophets of the Lord? Make a detailed comparison. (This, too, may be made an assignment.) Show that this conception of heaven is hopeful as compared with that of such religious teachers as Jonathan Edwards. Can you justify the statement that "the Mormon hell is more desirable than the modern Christian heaven?"

5. What occasioned this vision? What is the difference between the authorized translation of Matthew 5:29 and that of the inspired translators? How significant is this?

6. Compare the testimony of Joseph Smith and Sidney Rigdon to the existence of Christ with that to be found in the other scriptures. Why do you suppose outsiders generally have not paid more attention to this testimony than they have?

7. Describe, on the basis of the revelation, the scene in which the fall of Satan is depicted. Read, in this connection what is said in the Book of Moses, in the *Pearl of Great Price* on the subject.

8. Who are the sons of perdition? How much does one have to know in order to be a son of perdition? What is the future state of these?

Lesson Enrichment:

Since everybody is naturally interested in ideas about the hereafter and since the ideas in the Vision are clearer and more authoritative than any others, would it not be a good thing to make a special effort to get as many insiders and outsiders as possible to the class during the consideration of these two lessons? Try it. If you meet with signal success, let us know about it.

All the enrichment material that you will need may be found in the references cited; only, care should be exercised not to trespass on work for the dead, which will be taken up in later lessons.

Application:

This is a good place to lay stress on the fact that this is the life in which to prepare for the next, and that there the spirit will be handicapped.

THE THREE KINGDOMS OF GLORY

Lesson 63. For June 8, 1941

Readings:

The material to be studied is in the same books cited in the preceding lesson; only, of course, in different parts.

Objective:

The same as in lesson 62.

Lesson Development:

As in the preceding lesson, the numbering here is in agreement with that in the Manual.

1. Who inherits the Celestial glory? Do its inhabitants have to accept the gospel in the flesh, or may they accept it in the spirit world? Show that more than baptism is necessary to enter the Celestial Kingdom. What is the door to the Celestial glory? Will

all who enter the Celestial glory be alike in respect to the blessings they may have? What does Orson Pratt say on the subject? Will there be any unmarried persons in that Kingdom? Give the substance of what Elder Ballard says about the difference in the rate of progress in the spirit world and in the flesh. What inference do you draw from that?

2. Who inherits the Terrestrial world? Is this a world of glory? What does the revelation say about this? Will they visit the Celestial glory? Why? Who will minister to them?

3. Who inherits the Telestial glory? Will all be alike there? What does the text say? When will they be raised from the dead? Why the delay? Is baptism necessary for entrance into the Terrestrial or the Telestial kingdom? Is it possible for one to go from the Telestial to the Terrestrial world or from the Terrestrial world to the Celestial world? How do you explain this? Give the substance of Elder Ballard's statement on the question. What about progress within each of the Kingdoms?

4. Which is the highest and which the lowest glory? In which is there the greatest happiness? Where, according to the Vision, is hell? Who goes there? Which of these Kingdoms will have the largest number of inhabitants?

5. Select some phrases from the conclusion that appear to you to be the most striking.

6. What does Sidney Rigdon say about this vision, his knowledge of God? What seems to have been his state of mind at this time? Why do you think he changed his attitude toward the Church?

Lesson Enrichment:

This great Vision is consistent with what we know of human nature here and now and with the laws of cause and effect. It may not appeal to those who want a "soft" heaven, full only of poetry, romance, and music, but it will appeal to anyone who bases his notion of heaven on law and common sense. Moreover, heaven will be a place where the mind and spirit will progress, either within the Kingdoms or in the Celestial world.

These two lessons should give the members of the class an opportunity to master the contents of the revelation—a task that very few in the Church attempt.

Much has been said, on the basis of this Vision, about the possibility of men attaining to the status of gods in the Celestial world. On this subject perhaps something ought to be said here.

From Elder Ballard: "Now I would like to say a word or two about that Mormon truism, namely: 'As man is God once was,

and as God is man may become.' Note that it is not to the effect that man will become, but man may become, and I wish to say that few men will become what God is. Yet, all men may become what He is if they will pay the price. The only possible candidate to become what God is are those who will attain Celestial glory, and those who fail will never, worlds without end, be possible candidates to become what God is."

This aspect of the subject should be handled with great caution, so as not to enter the realm of speculation.

Application:

The same as in the previous lesson.

MATERIAL EQUALITY AND SPIRITUAL BLESSINGS

Lesson 64. For June 15, 1941

Objective:

Men should work toward economic equality in society so as to be equal in opportunity for spiritual blessings.

This does not mean that one should work for anything like a revolution in social and economic affairs, but rather that one should be less anxious for the material and more anxious for the spiritual. A change is necessary in our attitudes more than in our circumstances.

Where Material Is To Be Found:

The Manual, lesson 64, with the citations there; sections 77, 78, 79, 80, and 81; the *Commentary*, parts of which are reproduced in this lesson; *The Vision or The Three Glories*, by Lundwall, where long excerpts from Orson Pratt's sermon may be found.

Lesson Development:

The numbering here corresponds to that in the Manual.

1. What is meant by the "sea of glass" spoken of in the Book of Revelation? Why should the earth be changed? When will this change occur? Explain the phrase "passing away" as applied to the earth. What is the meaning of the word "millennium?"

2. What is the Apocalypse? Where and when was section 77 received? What, apparently, led to this revelation to the Prophet? Explain the word "key" as applied to the Book of Revelation. Give the substance of the Commentary statement.

3. What four revelations were received within a short time of one another? Why were fictitious names given in some of the revelations at this time? State the four divisions of this section (78). Review what has already been said of the United Order in Kirtland. Why was the Order revealed at

this time? State the central idea of the Order. Why was it called the "Order of Enoch?" What three items are to be learned from the quotation from section 78? Why should there have been so great expectation concerning Zion, in Missouri? Explain the phrase "little children" used in this revelation. The Saints were so in what way?

4. Who was Jared Carter? What promises were made to him in this revelation (section 79)? Tell the incident in which these promises were fulfilled.

5. What is the best preparation for the ministry in our Church? Explain why this is. To what extent will education be an asset in preaching?

6. Who was Frederick G. Williams? Tell some details in his life. (See Jenson's *Biographical Encyclopedia*.)

Lesson Enrichment:

In the sermon by Orson Pratt, from which excerpts were made in the Manual lesson, the teacher will find many items given there that will be of interest.

Why should the earth have been made in the first place, if it was only for temporary purposes, as is generally believed by Christians? The passage in the Beatitudes about the meek inheriting the earth, is often taken in a figurative sense, as one of the great preachers of America told his radio audience the other day:

To understand the Scriptures one must really understand the plan of life and salvation put forth by God. He has a plan. That plan was set forth in the pre-earth world and approved by the spirits there, who were destined to inhabit the earth. It is called, as already stated, "the Everlasting Covenant," which has been revealed over and over again to mankind. Part of this plan is the death, the resurrection, and the sanctification of the earth. Once we get the idea of this plan in mind, everything falls into its proper place.

Application:

Perhaps the main application of this lesson is to be found in the attitude one may develop toward the work of the Lord with men and His purposes respecting them. Proper attitudes are important in religion as well as in other fields of human endeavor.

THE UNITED ORDER IN ZION

Lesson 65. For June 22, 1941

Objective:

The United Order is designed to equalize material benefits so as to bring about greater opportunities for spiritual blessings, not only to the individual but also to the community.

It should be understood, in organizing the

material for this lesson around this objective, that the only thing that can be done now so far as its attainment is concerned is to understand the system known as the United Order as well as possible and then to form an attitude toward the idea, so that when and if it does come, we shall be ready, having disciplined our spirits in the central interest—less emphasis on the material and more on the spiritual. It is necessary, too, to know and to keep in mind that, when the United Order comes, it will come through the channels of the priesthood in the Church, not through some uprising in certain people who want to bring it.

Readings and References:

The Manual, lesson 65, with the citations there given; Section 82, of the *Doctrine and Covenants*, with the help of the *Commentary*, where this work is available to the teacher; *History of the Church*, Vol. I, from page 255 and on to the point where the revelation under consideration comes to an end; and *The Vision*, under topics that are pertinent.

Lesson Development:

1. Tell the story of the mobbing of Joseph Smith and Sidney Rigdon in Hiram. (Joseph speaks only of tarring on this occasion, not of tarring and feathering.) How was it that there was so much opposition in Ohio at this period? Comment on the fact that the Prophet made no allusion to the mobbing, at the Sunday meeting. What does this bespeak concerning his character?

2. Why did the Prophet make this second visit to Zion? Trace the route which the company took to Missouri. (This description of the journey gives us a picture of the country and of the situation of the Saints of the period.)

3. Tell of the disagreement between Bishop Partridge and Sidney Rigdon. Why is this called "sin?"

4. To illustrate the idea that every law has its blessing, take two or three laws in religion and show the blessing that follows obedience to them. (This might well be made a special assignment, to be reported upon in the class later.)

5. Explain why it was that in some of the revelations of this year other names than those of the persons mentioned were used. Who constituted the corporation underlying the United Order in Zion? What happened to the men in this corporation? Why?

6. What promises were made to those who lived according to the commandments of the Lord in Zion? Why should not man seek revenge for injuries done him in the pursuit of his work in the Church? Show that the Prophet lived according to this rule of action.

7. What about widows and children in the United Order?

Lesson Enrichment:

The teacher should, if possible, have a map put up before the class, on which is shown the route taken by the Prophet and his companions on this second journey to Missouri. This will furnish an opportunity to show the conditions of the country in those years. As suggested, this may be made an assignment to someone who is apt at this sort of thing. He may even make a map for the purpose.

There are several notable sentences in the sections discussed here. For example: "Unto that soul who sinneth shall the former sins return." What does this mean? Has it a special or a general application? What essential principle of human psychology and experience does it embody? Again: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." This might also be assigned for further discussion. The idea can be applied to civic laws—the traffic law, for instance. What happens to a person who sues for damages who was himself violating the law?

Application:

There are any number of ideas here that might be chosen as an application. Choose some one of these.

A REVELATION ON PRIESTHOOD

Lesson 65. For June 29, 1941

Objective:

It is impossible to overestimate the value of priesthood so far as concerns the relationship between God and man, between this world and the next.

This great revelation furnishes an excellent opportunity to show what priesthood means in the life of man on earth. If it were not for the future life, there would be no need for priesthood in any form, and priesthood is necessary in man's life to the extent that he thinks in terms of the hereafter.

Source of Material:

The Manual, lesson 65, with Citations, where available; Section 84 of the *Doctrine and Covenants*; the *Commentary* for this section, which is particularly ample; *History of the Church*, Vol. I, p. 270 and following.

Lesson Development:

Here, as in other lessons, the numbering corresponds to that in the Manual.

1. Why should there have been a business first established at this time? What meaning has this to you? Why should there have been set up a publishing company in Zion? What meaning has this? Give as many particulars as you can about the sort of country over which the Prophet went to reach Missouri.

2. What significance has the fact that Joseph Smith remained with Bishop Whitney during those four weeks that the Bishop was laid up with a broken leg? How many missionaries had been sent out to "proclaim" the word? (Orson Pratt and Lyman E. Johnson were the means of converting one hundred persons.)

Analysis of the Revelation:

1. What promises are made in this revelation concerning (a) the City of the New Jerusalem and (b) the Temple there?

2. How many men that we know of have seen God at any time? Who, only, can see him and live? Who is Gabriel?

3. How important in your view is priesthood? Can you distinguish between the priesthood and the man? Do you always do so? Has anyone in authority in the Church ever advised you to do wrong?

4. Where were the elders told to go with the gospel message? How were they to travel? Contrast the way in which the elders preach the gospel and the ministers of other religious denominations. What is the most important qualification for a preacher of the gospel?

5. What were the missionaries to do with any money or clothing given them by those

whom they visited on their missions? Explain why this was so.

Enrichment Material:

Some Christian churches do not need the priesthood at all: others, only in small part; but the Latter-day Saints, whose religious beliefs concern the hereafter more than those of any other church, could not get along without priesthood.

It might therefore be profitable for you to ask one or more of your class to read or to consult with the workings of other churches—the Catholic, the Lutheran, and the Congregational, for instance—with a view to getting their view point on the hereafter, so as to be able to ascertain just how much priesthood they need and make use of so far as the next world is concerned.

"If we are sick, and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body." Brigham Young.

The teacher should preferably seek to make application of the objective, by particularizing in the light of his information of the needs of the priesthood in his ward.

Sonnet to the Hills

Let me attest my kinship to the hills
My native hills that cradled me at birth,
Like them to stand serene when stormy ills
And thunder-shock shall strew along the earth.
My kith and kin, ye crags that smile and frown,
That steady me to reason and endure,
When at your feet at last I lay me down,
I claim you still to be my sepulchre,
Ye crested peaks, ye peers of solitude,
In tested kinship may I too commune,
My soul aloft through each vicissitude,
My faith from out your Rock of Ages hewn,
My shoulders braced to face the winds that be,
And weathered stand through all adversity!

—Bertha A. Kleinman.



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett and Junius R. Tribe

ELECTIVE COURSE TO ALL MEMBERS OVER 18 YEARS OF AGE

LESSONS FOR JUNE, 1941

WILLS

Lesson 29. For June 1, 1941

Text:

Out of the Books, Lesson Twenty-nine.

Objective:

To demonstrate the great value of wills in proving family relationships.

References for Further Study:

Our Lineage, Lesson 29; Methods of Genealogical Research, Lessons 25 and 34.

Topical Outline:

- I. Value of Wills in Research.
 - a. Testator names and bequeaths to his relatives.
 1. Wife.
 2. Children.
 3. Grandchildren.
 4. Parents, brothers, sisters and others.
 - b. Makes possible approximation of death rate.

Death occurred between date of the making and proving of the will; and before the date of the inventory.
 - c. Usually give place of residence of testator and members of his family.
- II. How to Obtain Wills in the United States.
 - a. Printed copies in libraries.
 - b. Copy preserved by the County Clerk.
 - c. A reference guide — "Research Sources and Statistics."
 - d. Customary fees to enclose.
 - e. Tracing back the origin of a county.
 - f. Use of the U. S. Postal Guide.
- III. Wills Supplement Biographies.
 - a. Sketch of Robert Cowan.
 - b. Meager account of his ancestry.
 - c. The will of his father.
- IV. Securing Wills in England.
 - a. Wills make possible tracing of families prior to the time of the beginning of parish registers.
 - b. Pregogative Courts of Canterbury and York.
 - c. Jurisdiction in the matter of Wills.
 - d. Probate Registries.
 - e. Courts of independent or peculiar jurisdiction.
 - f. Marshall's "Handbook."

- g. Obtaining the will of Richard Woodrofe.

Suggested Method:

Direct application of the above instructions should be made to the problems of class members. Encourage them to study over the names of their ancestors, and endeavor to ascertain how many of them may have left wills. If any did so, where would such a will in all likelihood be now on file? If an America, the County Clerk of the County in which he lived at the time of death should be written to. If the forefather died in a foreign land, then it becomes necessary to study how and where wills were kept in that country. (Of course, there is little possibility at present of obtaining wills from countries in Europe other than England, Scotland, the northern part of Ireland, Switzerland, and Sweden. Assist class members in obtaining the addresses to which to write, the brief but explicit wording of the letter of inquiry, and the proper fee to enclose for either an abstract or a verbatim copy of the will. Later, as returns are received, display the results in class and point out the information they add to the family pedigree or history.

Discussion Thoughts:

1. Assignment—Bring to class any original wills or deeds which have been preserved in your family.
2. From one of these (or a copy of a printed will if no originals are available) have class members make a good genealogical abstract, giving name of testator, date of making and date of proving the will, names and relationship and residences of relatives, location and description of landed property, name or names of executors, names of witnesses.
3. What new genealogical facts were learned from the will of Richard Woodrofe? From that of William R. Cowan?
4. Where was a letter sent to get the Woodrofe will?
5. Where was the Cowan will kept?

DEEDS

Lesson 30. For June 8, 1941

Text:

Out of the Books, Lesson Thirty.

Objective:

To indicate what family relationships and clues for further research may be obtained from deeds and records of land transactions.

References for Further Study:

Teaching One Another, Chapter 27; *Methods of Genealogical Research*, Lessons 34 and 35.

Topical Outline:

- I. Essential Parts of a Deed.
 - a. Name of Grantor.
 - b. Name of Grantee.
 - c. Description of property to be transferred.
 - d. Date of transaction.
 - e. Genealogical data in deeds of the Young family.
- II. Deeds of Gift.
 - a. Frequently made to close relatives.
 - b. Problem of the ancestry of James Hill.
 - c. Entries found in the deed books of Frederick Co., Md.
 - d. Deeds from Richard Hill, Sr., to his Son James, and other sons.
 - e. Name and identification of the property deeded.
 - f. Deed from James Hill and his wife Ruth of same property deeded him by his father, Richard Hill, Sr.
- III. Verification from Family Records.
 - a. Letter from George R. Hill.
 - b. Notes made by his grandfather.
 - c. These harmonize with entries from the Maryland deeds.
- IV. Further Family Data from the Book or Descents.
 - a. Names of wives of sons of Richard Hill, Sr.
 - b. Year of his death.
 - c. Petition for distribution of his estate.
- V. Care Required in Abstracting Important Facts.
 - a. Making a digest of essentials.
 - b. Omitting all unimportant details.
- VI. Clues to Former Homes.
 - a. Deeds often give name of former place of residence.
 - b. Value of these statements in research.

Suggested Method:

Like the preceding lesson, this can be made to apply directly to the families of class members. As a practical application, have class members call at their local courthouse and examine some actual deeds and wills; and make some good abstracts of one or more. Encourage them likewise to correspond, where necessary, to obtain copies of family deeds which may be extant.

Discussion Thoughts:

1. Cite the worth of wills and deeds in solving discrepancies.
2. Are these to be classified as original records? official records?
3. Why are wills and deeds so dependable?
4. Why must they be proved in court, before being recorded, by the testimony of witnesses?
5. Prove that James Hill (husband of Ruth) was the son of Richard Hill, Sr.

FAMILY BIBLE RECORDS**Lesson 31. For June 15, 1941****Text:**

Out of the Books, Lesson Thirty-one.

Objective:

To exemplify what precious records are preserved in Bibles and which are perhaps not elsewhere obtainable.

Topical Outline:

- I. The Worth of Bible Entries.
 - a. They differ as to trustworthiness.
 - b. Contemporary entries most dependable.
 - c. Photostatic copies preferred.
 - d. Fallibility of records made from memory.
- II. Two Converts from New Jersey.
 - a. Conversation of two Ivins sisters.
 - b. The mothers of Presidents Grant and Ivins.
 - c. Seeking the parentage of Barzillai Ridgeway.
- III. Records in an Old Book.
 - a. Family records in queer places.
 - b. The Bible record of Lott Ridgeway's family.
 - c. Barzillai Ridgeway, his son.
 - d. Circumstantial details prove the record was made contemporaneously.
- IV. Another Bible Record.
 - a. Kept by a sister of Barzillai Ridgeway.
 - b. Added details from it.
 - c. Definite dates of birth, death and marriage.

Suggested Method:

Assign certain members of the class beforehand to bring before the group some samples of family Bible records kept by older members of their own family. Discuss how formerly this method of keeping records was generally in vogue. Emphasize by questions and discussion the value of such entries, and how they are often the only record of such dates obtainable. By further questions

have it brought out that some Bible records are more dependable than others. Why? Utilize the interesting story of the finding of the Ridgeway record, its providential preservation in print, and its worth to the families of President Heber J. Grant and Anthony W. Ivins.

Discussion Thoughts:

1. Bring to the class copies of any old Bible entries made by members of your family. (If obtainable, display the original record.)

2. Explain why Bible records made when events occur are more dependable than when written from memory long afterward.

3. If the writer can give the exact hour and minute a child was born would you consider that record was made contemporaneously?

4. What importance has the date of publication upon the authenticity of a Bible record?

5. Were entries ever copied from an older Bible into a newer one?

6. Show the value of Bible records in tracing a family in the Southern States.

OPEN SUNDAY

June 22, 1941

REVIEW

For June 29, 1941

We suggest that this period be used to check up on the activities carried out by those in the class, and to refresh their minds upon any major points that are not clear to them. Have previous written assignments brought to class and present before all some of the most meritorious.

Find how many have completed these activities:

1. List the names of all your progenitors with whom you are connected by sealing your relationship to each.

2. Fill out on the standard printed form your personal record.

3. Fill out a family group record for your own immediate family.

4. Make out your pedigree chart.

5. Make up your portrait pedigree.

6. Make out family group records for the first seven couples on your pedigree chart.

7. Teach another to compile his pedigree chart and his own family group record.

8. Write the life story of a grandparent or great-grandparent.

9. Join one or more family organizations and participate in their activities.

"Let Us Be Honest, Virtuous and True"

By Lula Greene Richards

(Sister Richards will be 92 years old, April 8, 1941)

Today the world so shrouded is

In clouds of war and doubt,

'Tis difficult to sense its state,

Or what it's all about.

But let us not be too much lost

In thoughts which overwhelm;

Remembering that through all the siege,

"Our God is at the helm!"

We are in partnership with Him—

Our Lord, the King of Kings,

If honest in His cause we pay

Just tithes and offerings.

This concord helps direct aright

In all we say and do;

However hard some tasks may seem,

His love will guide us through.

Let's teach each darling little child,

While innocent and young,

As soon as it can imitate

By use of ears and tongue—

To pray in honest, humble way,

However short the phrase,

For honesty to still uphold

Christ's Saints of Latter Days.

His "Word of Wisdom" let's accept,

And carefully observe;

That health and strength we may enjoy,

And from no duty swerve.

But help to teach all who will learn

From what they hear and see,

That Virtue, Honesty and Truth

Keep souls from failure free.



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett and Joseph Christenson

FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERS AND PROSPECTIVE MISSIONARIES

LESSONS FOR JUNE, 1941

THE SPIRIT OF THE CHURCH An Evidence of Divine Guidance—(Cont.)

Lesson 18. For June 1, 1941

Text:

The Gospel Message, Department Manual chapter IX.

Objective:

To help students make effective presentation of "The Spirit of the Gospel," as an evidence of Divine Guidance.

This class period should be used by the students as a cottage meeting or for informal or formal discussion as worked out during the preceding class period.

Five to ten minutes should be reserved by the director for criticisms and assignments.

Assignments:

The next class hour will be devoted to a discussion of "The Church and the Test of Efficiency," with a view to interest others in Mormonism by showing the efficiency of the L. D. S. Church in accomplishing its objectives.

Students might be assigned to give short reports on the following:

1. "The effect of the Church teachings upon the health of the members."

References:

1. John A. and Leah Widstoe—*The Word of Wisdom*; Widstoe, *The Program of the Church*, pp. 35-43; Barrett, *The Restored Church*, pp. 535-538.

2. "Church Provisions for wholesome recreation."

Reference: Barrett, *The Restored Church*, pp. 538-541.

3. "The Strength of Mormonism lies in Individual Services."

Reference: Barrett, *The Restored Church*, pp. 507-509.

THE CHURCH AND THE TEST OF EFFICIENCY

Lesson 19. For June 8, 1941

Text:

The Gospel Message, department Manual, Chapter X.

Page 190

Objective:

To bring students to see the efficiency of the Church as an evidence of its divine origin

Suggested Procedure:

Step. 1. Stimulate general class interest in the problem of Church efficiency.

The following methods of accomplishing this may be suggestive:

The Question Approach:

Questions such as the following may be asked:

1. What is the purpose of a church?
2. Can the divine origin of a church be tested by the personal growth of its members?
3. What demands in personal living did Jesus make of His disciples in Palestine?
4. Are the demands of the Latter-day Saints the same?
5. What means does the L. D. S. Church provide to aid members in carrying out the demands of Christ?
6. In what manner is the whole organization of the L. D. S. Church an organization for purposeful activity?
7. What are some of the fruits of Mormonism?

The Problem Approach:

1. Joseph Smith taught that the purpose of earthlife was the development of the personality and soul of the individual. What type of church would foster such individual growth?

2. Nineteen hundred years ago the Savior gave a test by which His Church should be known in these words—"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Matt. 5:21) and again he said "Ye shall know a tree by its fruits." Will our own Church measure up to the test?

Approach By Use of a Current Happening:

1. Oscar A. Kirkham, L. D. S. Scout Leader, relates an experience which illustrates the far reaching nature of the Church program for happiness.

"Last year I had an interesting experience at Kansas City. I stopped at the headquarters of one of our largest youth movements in America. In New York I met with the

leaders of a number of other national movements; in Berlin I heard the story of Hitler's Youth Movement; in Italy leaders of Mussolini's Ballios and the Fascist Youth Movements. They were very gracious and gave me the details of their program. But on my way home in London, searching still further to get in touch with the subject, I was quite startled and interested to hear an international representative of the Y. M. C. A. say, that if I wanted to get the best program that he had ever heard of for young men and young women I should by all means visit, on my return to America, Salt Lake City, Utah, and get in touch with the Mormon program for its young people."

Oscar A. Kirkham, *Conference Report*, June 1934.

Having aroused general class interest do not attempt to answer all the questions and problems raised, but follow the next step.

Step 2. We are now ready for some study by the class or search for information that will provide a profitable discussion. The students should read silently chapter X in the Manual. Some students may be asked to read silently special topics and items of interest from materials the teacher may furnish.

While the students are reading, the director should place upon the blackboard material, comments about the Church by outsiders, questions, facts and figures on church accomplishments, etc., may serve the purpose.

Step 3. Have previously assigned reports given, and reports of special readings, if any were made during the study period. These reports serve two purposes; they enrich the general class information, and give students practice in expression. The fact that the instructor might give the same material in a more interesting manner should not cause him to rob the students of this practice, neither should the apparent desire of students to listen to the teacher rather than to do the work themselves cause the teacher to assume the role of preacher. Students need to be urged, encouraged, and helped to express themselves before the group on gospel themes.

Step 4. Return to unanswered questions and problems raised in step-1 for further discussion.

Step 5. Outline with the class, on the blackboard short talks which would interest people in the efficiency of the L. D. S. Church. This will serve as a summary of the discussion and will point the way to assignments for the following class period.

Assignments:

Step 6. Assign students to occupy the time during the next class period. A typical

cottage meeting during which one of the church films (available in most stakes) on the Church welfare program might be shown, together with short talks on the efficiency of the Church as outlined in step 5, might prove fruitful.

A panel discussion, with the panel composed of some six or eight students, is an easy informal method of getting backward students to participate.

The important thing in the assignment is to take sufficient time to carefully plan it during the class hour.

THE CHURCH AND THE TEST OF EFFICIENCY—(Cont.)

Lesson 20. For June 15, 1941

Objective:

To help students make an actual presentation of the subject "The Church and the Test of Efficiency."

The class period should be given over to the students to carry out the assignments made during the previous class. The director should reserve five to ten minutes for criticisms and new assignments.

Assignments:

The next class hour will be devoted to a discussion of "The Fulfillment of Prophecy—an evidence of the divine mission of Joseph Smith." The following topics and questions might be assigned for special report (See Lesson 21).

1. "What is a prophet?"
2. "Prophets, a distinguishing feature of Christ's Church in all ages."

THE FULFILLMENT OF PROPHECY —An Evidence of the Divine Calling of Joseph Smith

Lesson 21. For June 22, 1941

Text:

The Gospel Message, Department Manual chapter XI.

Additional References:

Talmage, *Articles of Faith*, chapter 16; Nephi L. Morris, *Prophecies of Joseph Smith and their fulfillment*.

Objective:

To lead students to effectively use prophecies and their fulfillment as a means of teaching that the Church is divinely guided.

Suggested Procedure:

Step 1. Stimulate general class interest in the objective. The following methods are suggestive. Others may be thought of by

the teacher. (Only one approach will be used in a given class.)

The Question Approach:

Questions, such as the following, may direct interest and arouse discussion.

1. When a man prophesies "in the name of the Lord," how are we to know whether or not he is a true prophet?

2. Is it a common thing for men to prophesy "in the name of the Lord"? Why would an individual hesitate to make such claim concerning his predictions?

3. How long can a false prophet hold the respect and esteem of his people?

4. What prophecies did Joseph Smith make? Were they fulfilled?

5. Did the establishment of the Church of Jesus Christ of Latter-day Saints fulfill scripture? How?

The Problem Approach:

1. Joseph Smith, while a young man, declared that he was chosen of God to re-establish the Church of Christ in the earth and that ancient prophecies (and he named them) were about to be fulfilled. Joseph while conversant with the Bible, was not a profound scholar of it when he first made that declaration. If the Church he founded is in perfect harmony with the Bible and with those prophecies concerning the "establishment of the Church in the last days," it is a remarkable fact. Would this fact be a reasonable evidence of the divine hand in the establishment of the L. D. S. Church?

Step 2. Having aroused general class in-

terest have the class seek further information by reading silently chapter XI in the Manual. While the reading is being done (about 7 minutes) the director should place further questions and problems or statistics on the blackboard which will occupy the attention of rapid readers.

Step 3. Have special reports (assigned the week previous) given to further increase the class knowledge.

Step 4. Return for discussion to the questions and problems raised at the beginning of the class.

Step 5. With student help, outline on the blackboard possible short talks on the subject of "The Fulfillment of Prophecy—an Evidence of the Divine Calling of Joseph Smith."

Step 6. Assign students to give short talks as outlined in step 5. These will be given at the next class period. They may be given during a panel discussion, a cottage meeting, or as part of a general discussion. Be sure to reserve ample time for the making of these assignments even if many questions and problems raised are not fully answered. Unanswered questions may be assigned to students for the next class hour.

OPEN SUNDAY

For June 29, 1941

This period should be used to catch up on lessons missed because of conference or other interference with the regular class schedule.



PILOTAGE

By Anna Prince Redd

We have no house on top a hill
Beneath a green-spread tree,
But there's a home within our hearts
Of loves own masonry.

There is no breadth to its vast walls
Nor depth nor height of span;
No limit to the length of halls,
No blueprint marks its plan.

Always will its doors be wide,
Our love an open tome,
A steady and unerring guide
To lead our children home.





Advanced Seniors



General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards and Earl J. Glade

Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR JUNE, 1941

YOUR ASSOCIATES

Lesson 17. For June 1, 1941

Problem:

How Can I Improve My Circle of Friends?

Text:

Lesson Manual, Lesson 16

References:

Emerson, Essay on Friends; M. Bennion, *Moral Teachings of the New Testament*, Chapter IV; Essays on Friendship (see scrapbooks, etc.).

Objective:

To lead youth to cultivate and to desire the attributes of Later-day Saints in his Friendships.

Methodology:

See the suggestion above. You may desire to use these questions:

- *1. Who is a "friend?" (See the dictionary, scrapbooks, Emerson's famous essay, etc.).
- *2. Explain, "No man is useless while he has a friend." (Some of the students may have seen Leslie Howard in "The Petrified Forest;" if so, have them explain his sacrifice).
- *3. Should we deliberately set out to test our friends? (See the quotation from Broune).
- *4. What criteria may we use in selecting friends?
- *5. If placed in a bad circle of associates, what should our attitude be? Illustrate.
- *6. What is meant by playing to "the ideal gallery?" How can this concept help you?

YOUR PHYSICAL SAFETY

Lesson 18. For June 8, 1941

Problem:

What Is My Responsibility for the Safety of Others?

Text:

Lesson Manual, Lesson 17.

References:

Write your state automobile association for literature. Collect materials from the

*Advanced assignments—for special report.

local Chamber of Commerce, the service stations, and the tourist bureaus. Visit the public library for aid.

Objective:

To lead youth to assume some responsibility for the safety of themselves and of others

Methodology:

Most of the material in the Lesson Manual should be read aloud as the basis for a socialized discussion. In addition, special reports should be made on topics marked with the double asterisks. (**).

1. Why do we have such high traffic fatalities in America?
- *2. What are some sensible traffic rules? (see text)
3. What should be done with the reckless-driver?
- *4. What are some sensible vacation safety-tips?
- *5. Who is legally entitled to drive a car in your state?
- **6. What are the requirements for a driver's license in your state?
- *7. What accidents are not accidental? (See enrichment materials below).
8. Is the preservation of human life a religious duty?

*Advanced assignments. All may call for previous study and special reports in class, to be followed by informal discussion.

See also the Personal Problem, but do not trespass upon sacred domain.

An examination of the papers over the last week-end should prepare both teacher and students to treat this as a religious topic. Inasmuch as Memorial Day initiates the summer slaughter, it is believed that the lesson is psychologically placed.

Enrichment Materials:

1. Accidents That Are Not Accidental.

"Calculation of the chance distribution of accidents to automobile drivers, made by the National Safety Council, show that people with four accidents were about fourteen times as numerous as they should have been on pure chance, while people with seven accidents each actually were 9,000 times commoner than the laws of chance would require.

"These and scores of other instances leave no doubt that there are loose among the American public individuals who are real dangers to themselves and everybody. They

are carriers of the 'accident germ.' It is necessary to find these people, and either cure them or keep them away from automobiles or other machinery."—*Science & Invention*, Feb. 27, 1932.

YOUR CITIZENSHIP

Lesson 19. For June 15, 1941

Problem:

How Can I Improve My Citizenship?

Text:

Lesson Manual, Lesson 19.

References:

Declaration of Independence; Constitution of the United States; Biographies of Jefferson, Franklin, Washington, the Adamses, Jackson, Lincoln, etc.; Joseph F. Smith, *Gospel Doctrine*, Chapter XXIII; Widtsoe, *Discourses of Brigham Young*, Chapter XXXI.

Objective:

To lead youth to realize the blessings, duties, and responsibilities of citizenship.

Methodology:

A "socialized recitation" is probably best. However you may have a public official or attorney in your ward, who can give an excellent discussion on this topic. The special reports should not be neglected. These questions are pivotal:

*1. When do you become a citizen of the United States?

*2. What are some of the advantages of American citizenship?

*3. To whom are we obligated for our American citizenship?

*4. Who is the ideal American? (see the quotation).

*5. Special reports of Jefferson, Washington, Franklin, the Adamses, Jackson, Lincoln, etc. (Select the one for which you have an interesting book available to give to the student. Center the ten or fifteen-minute report in the figure as the exemplification of American citizenship. (See our treatment of Anthony W. Ivins).)

*6. What is the Latter-day Saint attitude toward governments? The American government?

*7. Are there any dangerous trends in American government from the viewpoint of a Latter-day Saint?

*8. Should Mormons aspire to public office?

Note: Call attention to Unit III which deals with Social Problems from the Mormon viewpoint. On July 2nd, the topic is "Your Country," on July 9th, "Your Country's Constitution," and on July 23, "Your State," preparatory to Pioneer Day which is celebrated wherever there are Mormons.

*Advanced assignment for special report.

See the Personal Problems in the Manual; but do not press them—let them "sink in."

OPEN SUNDAY

June 22, 1941

REVIEW OF UNIT II

For June 29, 1941

This review may take several forms:

First, an interesting session might be devoted to original "floor talks." The following topics are suggested:

My Attitude Toward Marriage.

My Ideal Mate.

My Attitude Toward Courtship.

An Ideal Home.

Why Have Children?

Friendship.

Safety—A 20th Century Demand!

Wholesome Amusements.

Our National Heritage.

Second, a *clinic* on personal problems viewed from a Latter-day Saint viewpoint. Students present hypothetical problems (which may also be their own personal problems) for class discussion. Obviously, this should not be attempted unless the students show considerable interest and pledge themselves to bring problems. Even so, the teacher should have enough problems in mind to occupy the time.

Third, a pencil-and-paper test. Note: this is primarily a teaching device. Students may take the test in class and mark their own papers in terms of the key. The statements are selected to leave *indelible impressions* upon the minds of youth. No students should be overly concerned upon the percentage correct and no marks should be recorded.

A Pencil and Paper Test

A

1. There is no way to tell man's love of God, except by seeing his.....

2. ".....life is the most precious thing in the world."

3. According to Mormonism, marriage is not a institution.

4. "To be a successful..... or..... is greater than to be a successful general or statesman."

5. Latter-day Saints marry for..... and.....

6. Latter-day Saints advocate..... marriages.

7. The Latter-day Saints advocate a morality standard.
8. Popenoe thinks couples should have been acquainted at least months before an engagement.
9. Popenoe thinks postponement of marriage until after both a personal and a national calamity.
10. One should always talk of love, marriage and parenthood in terms.
11. President Smith said, "There is no tyrant more merciless or more to be dreaded than an uncontrollable or"
12. President McKay said, "..... will kill spiritually more quickly than anything in the world."
13. President McKay maintains that the man who leads a double life is either a or the
14. Popenoe believes an engagement should not last longer than a
15. "There is no substitute for the basic social institution.
16. A woman's greatest career is
17. Having is the greatest contribution that can be made to the future of the human race.
18. Great men never belittle their
19. Intimate association with friends increases
20. The greatest waste in American life is caused by
21. The curse of our day is amusements.
22. forms of amusement are not the best.
23. We should be less concerned with amusement and more concerned with
24. All persons born in the United States are
25. Poor citizenship is "the saddest sort of"
- (1); and, (2); (3); (4); and, (5)
3. List three rules governing the ideal courtship: (1); (2); and, (3)
4. List three common causes for divorce: (1); (2); and, (3)
5. List five of the benefits to parents from having children: (1); (2); (3); (4); and, (5)
6. List attributes of a desirable L. D. S. friend:
- Key to the Pencil-and-Paper Test (see Lesson Manual):

A

1. love of mankind.
2. family life.
3. man-made.
4. (1) mother or (2) father.
5. time and eternity.
6. temple (or church).
7. single.
8. six.
9. twenty-five.
10. reverent.
11. (1) appetite or (2) passion.
12. licentiousness.
13. (1) neurotic freak, (2) prince of fools.
14. year.
15. home.
16. motherhood.
17. children.
18. ancestry.
19. similarity.
20. accidents.
21. commercialized.
22. passive.
23. recreation.
24. citizens.
25. Treason.

B

A Pencil-and-Paper Test. *Fill in the blanks.*

1. List five reasons for early marriages: (1); (2); (3); (4); and, (5)
2. List five qualities of an ideal mate: (1); (2); (3); (4); and, (5)



The noted preacher, C. H. Spurgeon, speaking of the influence of a good home, once said: "When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element. Would angels feel at home in your house?"



• Seniors •



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR JUNE, 1941

Lessons 19, 20, 21

The three lessons listed are all of the same nature and purpose. Lessons 20 and 21 are really the continuation of number 19. For this reason they will be considered as a unit; the problem, objective, point of view, questions and suggestions being the same for each and all of them. The teacher may subdivide the material as necessary. There is more than enough to occupy the class periods for three Sundays.

Problem:

What were some of the experiences of the early missionaries of our Church?

Objective:

To acquire a knowledge of some of the early missionaries of the Church and to become acquainted with their experiences and problems, that we might better appreciate the rich heritage that we now enjoy because of their faith and efforts.

Point of View:

The primary purpose of this and the two succeeding lessons is appreciational and inspirational. Many men and women testify that their desires to serve the Church as missionaries were born from the interest and respect that they had for the great missionaries who served before them. No greater missionaries ever preached than those who really began missionary work in this last dispensation. Joseph Smith and his close associates who first taught the restored Gospel to people of modern times had experiences which are interesting and thrilling to everyone.

The stories of these first missionaries reveal conditions and circumstances vastly different from those which are faced by the missionary of today. But the basic and underlying factors which aided them to meet their problems and solve them remain the same today. The indomitable faith, courage, love of mankind, and love of the Gospel Plan which spurred on our early heroes to achieve such glorious results will forever stand as an inspiration to each succeeding missionary since that time.

The Sunday School teacher carries the
Page 196

responsibility of teaching the Gospel to the pupils of his class. This can best be done if interest is kept at a high pitch and appreciation for the Gospel and its teachings is built up to an ever-increasing height. This and the two lessons following provide an excellent opportunity to stimulate interest, build appreciation, and create morale which can well carry over to certain of the lessons which are of necessity less stimulating and animated.

Problems and Questions:

1. What is the importance of missionary work in our Church?
2. Why were the early members of the Church so zealous in missionary work?
3. Describe the circumstances surrounding the organization of the Church on April 6, 1830.
4. Discuss the Lord's statements about missionary work as He gave them in revelations to Joseph Smith.
5. Find out more about Samuel H. Smith than is given in the reading material.
6. Would the missionary of today have the courage to face the trials which early missionaries encountered? Discuss.
7. Why should the Church be interested in preaching the Gospel to the Indians?
8. How were the early missions excellent training grounds for future leaders of the Church?
9. What differences might it have made to Utah if some missionary had not found Brigham Young, Karl G. Maeser or others of their calibre?
10. What difference has it made to you that some missionary found your parents, grandparents or great-grandparents?
11. How did each of the Elders who went on the first mission to the Lamanites figure in subsequent Church history?
12. Give evidence that these first missionaries were helped by the Lord.
13. What experiences encountered by the early missionaries are different from experiences likely to be encountered by missionaries of our day?
14. In what way has the *Book of Mormon* been an effective missionary in spreading the Gospel throughout the world?
15. Describe the effects of "the spirit of gathering" which accompanied the missionary work.

16. How do you account for the miraculous happenings in connection with the missionaries?

17. Locate on a map the places where the early missionaries had their experiences.

Suggestions:

1. A search through the books, manuals, and magazines published by the Church will yield hundreds of stories and experiences of missionaries. A class period could very profitably be spent presenting these stories.

2. One class had as a project the finding-out about each of the missions of the Church. They found the location, how it began, subsequent history, and interesting features. The use of pictures along with such reports made this an interesting and instructive experience.

3. It would prove very uplifting to invite to class some of the older men of the ward who had been on missions many years ago and ask them to tell of their missionary experiences. A number of younger men who have recently returned from missions might also tell of their experiences. This would permit a partial comparison of missionary work done by the first missionaries, those of the latter part of the nineteenth century, and those of the present.

4. Any number of information games can be played by the class where names are used as they are in these three lessons.

References:

(Where missionary stories and experiences are related.)

1. Roberts, B. H. *Life of John Taylor*.
2. Whitney, *Life of Heber C. Kimball*.
3. Heber C. Kimball's *Journal*.
4. Jacob Hamblin.
5. *Autobiography of Parley P. Pratt*.
6. Cannon, *My First Mission*.
7. M. I. A. *Junior Manual* (1922-23)
8. *Biography of Lorenzo Snow*.
9. Woodruff, *Leaves from My Journal*.
10. Jenson, *Biographical Encyclopedia*.

MISSIONS AND MISSIONARIES

Lesson 22

Problem:

What is the status of missionary work in the world today?

Objective:

To learn the facts relative to missions and missionaries: i. e., total cost, number of missions, number of missionaries, types of missionaries, extent of missions, how financed, type of work, comparison of modern methods with older methods, term of missionary service, growth of the Church, how to prepare for mission service and results achieved

through missionary work to both the individual and society.

Point of View:

Most young people of our Church desire to go on missions. Such an aim is worthy and commendable and should be constantly encouraged by the Sunday School teachers. It is hoped that because of an aroused interest in missionary work built up in the last three lessons the pupils will be anxious to learn and discuss the material presented in the present lesson.

Questions and Problems:

1. In what respect will the desire to fill a mission increase a young person's spiritual, ethical, intellectual and economic success?
2. What is the universal testimony of returned missionaries concerning the value of a mission, as a period of learning and development, and a time of joy?
3. Discuss the relative values of a mission as compared to a college education.
4. What is the general verdict of men of affairs concerning the dependability of returned missionaries?
5. In what respect is travel one of the broadest and most valuable educational opportunities?
6. How do you account for the intense desire of returned missionaries to attend school?
7. How is the love of home and country intensified by a mission?
8. What would you think regarding a man who refused to heed a call to go on a mission whose parents were brought by the gospel out of political bondage and economic serfdom?
9. What test of the doctrine he preaches does the Mormon missionary invite?
10. Some returned missionaries fail. Do they fail because of their mission, or in spite of it?
11. Why are parents most generally not only willing, but anxious that their children should go on missions?
12. Relate instances of family sacrifice in the maintenance of missionaries abroad.
13. How does it affect a family to have one of its members fail as a missionary?
14. Account for the pride of parents who can say, "All my boys have filled good missions."
15. Why does each missionary think that his field of labor is the best in the world?
16. How does missionary work affect the educational status of a family?
17. In what ways and in what directions is the mission field a school for discovering and training leaders?
18. How is the cosmopolitanism of a

community increased by the work of the missionary?

19. Point out the ways in which the missionaries have been the carriers of great blessings to converts.

20. Outline a plan of preparation for the prospective missionary.

21. What are the most perplexing problems faced by the missionaries in the field?

22. What are some of the problems which confront the returned missionary?

23. Does the number of converts made by missionaries justify the tremendous financial outlay?

24. Carefully compare the modern and older methods used by missionaries.

25. Discuss: "Young women as missionaries."

26. Is the amount spent per missionary increasing or decreasing over what it was in times past?

27. Which missionary is most likely to succeed;—the one who forgets self in service to others and to the Church, or the one who goes because of a desire to improve himself?

28. When is the best age for a young person to go on a mission?

29. Why does the testimony of a missionary grow stronger while he is on his mission?

30. There is less "gathering" today as the result of missionary work than in the past. Explain the reasons.

31. Discuss the various agencies of the Church for preparing a missionary?

Suggestions:

1. Note the promise of reward that the Lord has made to the missionary:

"And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people; and if it so be that you should labor all your days in crying repentance unto the people, and bring save it be one soul unto me, how great shall be your joy with him in the Kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me? Behold you have my gospel before you, and my rock, and my salvation." *Doc. and Cov.* 18:13-17.

2. "Missions and Missionaries" is one of the most commonly written about subjects in the Church magazines. The *Improvement Era*, in particular, has dozens of articles on

the subject. A number of the best of these are cited under the references following.

The material given in these articles furnishes a very extensive source of information which can be used for reports, illustrations, or any type of supplementary material. If it is possible gather a number of these magazines and use them for the pupils to look at and peruse in the class period.

3. Some classes have greatly added to the interest of lessons of this type by having certain of the members conduct model street meetings, or illustrate typical missionary interviews before the class.

References:

1. Widstoe, *Program of the Church* pp. 54, 71, 72, 91, 157, 158, 257, 259.

2. Smith, *Gospel Doctrine* Chapter 20 "Missionaries."

3. Evans, *The Heart of Mormonism* pp. 479-483.

4. Barrett, *The Restored Church* Chapter 41 "Missions and Missionaries Today."

5. *Improvement Era*.

a. (Oct. 1936) pp. 590-594 Clawson, "The Returned Missionary—A Statistical Survey."

b. (Feb. 1937) pp. 89-91 cotton, "The Missionary for Me."

c. (July 1933) This whole number is about missions.

d. (May 1928) This number is about North American missions.

e. (Dec. 1936) pp. 780, 790 Smith, "Responsibility and Qualifications of a Missionary."

f. (May 1905) p. 507—Allen, "Does it Pay to Fill a Foreign Mission?"

g. (Oct. and Nov. 1919) "A Mission as a Factor in Education" Adv. Junior lessons on the subject.

h. (May 1932) This number has much in it about missions.

i. (Dec. 1922) p. 185 McKay, "The Church and Missionary Work."

j. (May 1930) p. 485—Ballard, "One Hundred Years of Missionary Work."

k. (May 1928) p. 547—Roberts, "The Mormon Missionary."

l. (Sept. 1936) p. 571—Cowan, "Missionary Attention Getters."

m. (July 1937) p. 420—Evans, "A Backward Glance at the British Mission."



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST

For Boys and Girls 14 Years of Age

CONCERT RECITATION FOR JUNE

(Romans 12:21.)

"Be not overcome with evil, but overcome evil with good."

PAUL'S CONTRIBUTIONS TO THE CHURCH

Lesson 20. For June 1, 1941

Objective:

To inspire the student to be loyal to Christ by revealing the greatness of Paul's achievements and contributions to the Church of Christ.

References:

Quotations from Paul's Epistles quoted in the student Manual and other Pauline passages beloved by the teacher.

Robinson, *Life of Paul*, pp. 216-221. Review lessons 12 to 19 inclusive for illustrations of Paul's contributions.

Organization of Material:

Introduction.

This lesson affords the teacher an opportunity to review the rise and spread of the Church of Christ up to the time of Paul's death. Paul should be given great credit for the growth of the Primitive Church of Christ at this point.

I. Christianity Becomes Universal.

- The status of the Christian movement at the crucifixion of Christ.
- The momentous day of Pentecost (Acts 2:1).
- The Church at the conversion of Paul. (The teacher may review lessons 9 to 11).
- The Church at Paul's death.

II. The Spirit of Paul's Teachings and Writings.

- Faith in Christ.
- Noble Christian living.

III. An Interesting Study—The Spread of Church in Paul's day and in Joseph Smith's day compared.

- The Universal plan and vision of both men.
- The missionary work accomplished during the lives of each.

Enrichment Materials:

I. The spread of the Christian Church can be best described by using the black-board on which could be drawn an outline-map of the ancient Roman Empire of Paul's day. The students could then fill in the spread on the Christian Church at successive stages as indicated in the outline above under I, a, b, c, and d. This procedure would summarize the work of Paul and the spread of the Church very well.

II. Faith in Christ was the moving force in Paul's life and the heart of his teachings. His own love for Jesus inspired him more than the Jewish law had done. Can you find everyday illustrations which will impress upon the students that faith and love really move us to be true followers of Christ? If we love our parents, we shall surely honor them. If we truly love God and Jesus we cannot help but do that which they would have us do; and be that which they would have us be.

We suggest that the teacher read widely in the epistles of Paul and select such passages as he or she believes will be inspiring to his particular class. This is a good opportunity to introduce the students to the great literature and teachings found in the writings of Paul.

III. The spread of the Church of Christ in Paul's day is already before the class. Take this opportunity to relate the Primitive Church to the Restored Church by revealing how Joseph Smith had the same vision of the Church as had Paul. Relate the spread of the Church in our day to that of the ancient Church.

Application:

The personal application in this lesson can be to inspire students with Paul's great faith in Christ.

The historical application is to show the similarity existing between the spread of the Primitive Church of Christ and the Restored Church, thereby more closely identifying the two in the minds of the students.

THE CHURCH OF CHRIST IN THE FIRST CENTURY

Lesson 21. For June 8, 1941

Objective:

To help the student gain a picture of the

nature and character of the Church of Christ as it was in the Apostolic Age.

References:

Review the preceding lessons where you will find illustrations of the essential elements and characteristics of the Primitive Church as indicated below and in the student text.

The Book of Acts.

Sixth Article of Faith.

Bennion, L. L. *The Religion of the Latter-day Saints*, L. D. S. Department of Education, pp. 230-234.

Organization of Material:

Introduction.

This lesson affords a good opportunity to bring together the various characteristics of the Church of Christ discussed in earlier lessons into a picture of the Church as a whole. In previous lessons we discussed the spread of the Church. Here we are interested in the nature of the Church itself. This lesson can be made very valuable in two ways: (1) It lays a background for a better understanding of the Apostasy and Reformation and (2) It provides another occasion to identify the Apostolic Church of the First Century with the Restored Church.

Go to the blackboard, or send a student there, and invite the class to describe the various features and elements which made up the Primitive Church. They will enjoy constructing the picture. The teacher can then add to the student list, round it out, and call for illustrations.

Part of this picture is described in the student Manual. A few moments of supervised study with the specific purpose of finding the elements of the Church will stimulate the students.

A possible list you may arrive at is given below.

Enrichment Material:

- I. A Church of the people. (A lay Church).
Review lessons 2, 5, and 9; note Mark 1:15-20 and 3:13-18).
- II. The Influence of the Holy Ghost.
(Review lesson 7; note Acts 2; John 14, 15, and 16; Galatians 5:22-23; II Peter 1:1-8).
- III. Simplicity of Ordinances, and life in the Church.
 - a. Sacrament: Matt. 26:26; Luke 22:19-20; I Cor. 2:23-30.
 - b. Blessing of children: Mark 10:13-16.
 - c. Healing the sick: Mark 16:18; 26:13, Acts 3:2-8 and 28:8.
 - d. Baptism: Matt. 3:13-17.
- IV. Men Ordained of God.

Mark 1:15-20; 3:14-15; John 15:16;

Acts 1:12-26; Hebrews 5:4-6.

V. A Personal, Living God.

(Review lesson 16; Acts 17.)

VI. Revelation Directly from God.

Acts 2; (Peter).

Galatians 1; (Paul).

(Review lesson 12, Paul's Conversation).

Application:

Lessons to date have given us a picture of the growth and character of the Primitive Church of Christ in the Old World. We shall turn for two lessons to a study of the Church of Christ in the New World.

THE CHURCH OF CHRIST ON THE AMERICAN CONTINENT

Lesson 22. For June 15, 1941

Objective:

To help the students gain a clear and interesting conception of the beginnings of the Church of Christ in the Americas before Christ's appearance among the Nephites following His resurrection.

References:

Book of Mormon: Mosiah, Chapters 2-5; Alma, Chapters 17-26; and Helaman, Chapters 13-15.

Talmage, *Jesus the Christ*, pp. 721-744.
Berrett, Hunter, Welker, and Fitzgerald, *A Guide to the Study of the Book of Mormon*, L. D. S. Dept. of Education, 1938, pp. 90-102.

Organization of Material:

Introduction.

The preface to the *Book of Mormon* gives us one of the purposes of the Book—"to the convincing of the Jew and Gentile that *Jesus* is the *Christ*, the *Eternal God*, manifesting himself unto all the nations—" *Book of Mormon* writers, beginning with the first Nephi, looked forward to the coming of Christ, the Savior of the World. Some of them called themselves after His name. They pledged allegiance to Him. They were baptized long before He appeared among them. Some of the greatest and most easily understood teachings about the mission of Christ are to be found in such books as II Nephi, Mosiah, Alma, and Helaman.

The exact name and nature of the Church in the centuries before Christ's appearance are not clearly stated. Such details are too intricate to be of interest to the advanced Juniors. We suggest that the teacher, in presenting the lesson, help the student to gain

a general understanding and overview of the *Book of Mormon* story regarding Christ before His appearance. Let them appreciate the Book as a fine source book on the mission of Christ. The balance of the time could well be spent relating and discussing the three episodes mentioned at the close of the lesson in the student Manual (p. 48).

- I. *Book of Mormon* Prophets Predict Christ's Birth.
 - a. Lehi—I Nephi 1:19; 10:17.
 - b. Nephi—I Nephi 11.
 - c. Alma—Mosiah 18:2.
 - d. Samuel, the Lamanite—Helaman, Chapters. 13-15.
 - e. Brother of Jared—Ether, Chapter 3.
- II. Beginnings of the Christian Church in America before the Birth of Christ
 - a. The Sons of Mosiah—Alma, Chapters 17-26.
 - b. King Benjamin's address—Mosiah, Chapters 2-5.

Enrichment Material:

The *Book of Mormon* references given above are the best source material for this lesson. In preparing the lesson the teacher will do well to become familiar with the stories of Samuel, King Benjamin, and the sons of Mosiah; and recreate them with the student, revealing the color, courage, and faith that are present in them.

Application:

We have seen in this lesson what inspired men of God knew in advance of Christ's coming. Our next lesson will tell the story of Christ establishing His Church among the Nephites. It is here that we shall gain our best picture of the ancient Church of Christ.

PEACE, AND THEN THE SWORD

Lesson 23. For June 22, 1941

Objective:

To help the student to gain a good understanding of the Church of Christ among the Nephites and the reasons for its rise and fall in Nephite history, thus teaching the value and blessing of being loyal to the Church of Christ and its teachings.

References:

Book of Mormon: III Nephi, Chapters 9-28; IV Nephi; Moroni, Chapters 4-6.
Talmage, *Jesus the Christ*, Chapter 39.

Organization of Material:

Introduction:

Book of Mormon, III and IV Nephi and Moroni, gives us an interesting and easily understood picture of the Church among the Nephites as established by Christ Himself. The student Manual (page 49) describes some of the characteristics and practices of

the Church. Let the students read this part of the lesson in supervised study. Materials, selected from the following *Book of Mormon* passages given below will enlarge the picture. Many of these passages can be profitably read or retold in class. Student interest will be increased if comparisons are made between the Nephite Church and our Church today.

I. Christ Organizes His Church.

- a. Calls the Twelve—III Nephi 11 and 12:1-2.
- b. Teaches first principles and ordinances—III Nephi 11.
- c. Blesses children and the sick—III Nephi 17.
- d. Introduces the Sacrament—III Nephi 18:1-11.
- e. Names His Church—III Nephi 27:1-12.
- f. Life in the Church described—Moroni 6.

II. A Happy People.

IV Nephi, verses 1-23, describes the very happy conditions which existed among the Nephite disciples of Christ for two centuries following the establishment of His Church. This is our best example in the history of people who have truly the teachings of Jesus and were, therefore, supremely happy. To help students appreciate this historical achievement you might ask them the following questions:

1. What condition in society would make a people happy and contented?
2. Which of these were present in the Church of Christ in America down to 201 A. D.?
3. What other favorable circumstances existed there? See IV Nephi, verses 1-23).
4. Why is the Church of Christ helpful in the establishment of a good society?

III. Apostacy among the Nephites.

1. When did the apostacy begin within the Church?—201 A. D.
2. Why?
3. With what results?
4. For what do we honor (a) Mormon? and (b) Moroni?

IV. The Contributions of the Nephite Record to the Restored Church of our Day.

At the conclusion of this lesson it would be well to tie in the Nephite Church with the Restored Church by pointing out the fact that the *Book of Mormon* was translated by Joseph Smith before the Church was organized in 1830. From its pages he learned much about the nature of the true Church of Christ. His study of the Nephite record

raised many questions in his mind for which he sought and found answers from the Lord. And Moroni told him many things also—as we shall point out in greater detail in a later lesson. The *Book of Mormon* made a rich contribution to the teachings and spirit of our Church of Christ today.

Application:

We have seen how the Church of Christ fared among the Nephites in America; let us, in our next lesson, return to the Old World and learn of its fate there.

Did the true Church of Christ continue there in the Roman world? If not, why not? What changes were made?

THE CHURCH IN THE ROMAN EMPIRE

Lesson 24. For June 29, 1941

Objective:

Men must live the Gospel of Christ to retain and preserve it.

References:

Widtsoe, O. J. P. *The Restoration of the Gospel*, Chapter 3.

Roberts, *The Falling Away*, Chapters 4-7.
Tanner, George. *Comparative Christian Religions*, L. D. S. Dept. of Education, Chapter 13.

Talmage, James E. *The Great Apostasy*.

Organization of Material:

Introduction—A Point of View:

This lesson covers about twelve centuries of Christian history—from the second century after Christ down to the great but unsuccessful reformers who set the stage for the Protestant Reformation. This period of history is marked by the rise and evolution of the Catholic Church.

The Catholic Church, early and quite continuously in its history, departed in many ways from the true teachings and spirit of the primitive Gospel and Church of Christ. The objective of this lesson is to point this out to students on a basis that is fair, reasonable, and convincing. How shall we do it? How do we know that an *apostasy* took place?

The surest evidence to Latter-day Saints is the Restoration of the Gospel. The Priesthood was restored in 1829. This would not have been necessary had the Priesthood remained on the earth. Christ told Joseph Smith in 1820 that His true Church was not on the earth. In other words the very restoration of the Gospel itself would not have taken place had there not been an apostasy sometime preceding that event.

The best confirmation of the apostasy lies in history itself. The history and nature of

the Catholic Church reveal to the unbiased observer a wide departure from the true Church of Christ.

In previous lessons you have been developing in the minds of the students an understanding of the true nature of the Gospel and Church of Christ. With this material before the students, illustrate from history and the present character of the Catholic Church wherein it has departed radically from the primitive Church of Christ.

Guard against leaving the impression that the apostasy took place because God planned it or because ancient prophets predicted it.

Men lost faith in revelation, changed the doctrines and ordinances of the Church, placed the thinking and work of the Church in the hands of a relative few. Thus mankind was deprived of an opportunity to learn of the true Gospel of Christ in its simplicity. And men were denied the opportunity to experience religion and to understand it. The Catholic Church did not have the wisdom, the understanding, and the means of fulfilling the purposes of the Lord in the lives of His children.

I. Method of Study.

We suggest that the teacher have the students read the lesson under supervision. Greater motivation will likely be achieved if the lesson is read in four sections—with an introduction to each, rather than all at once. The teacher can introduce the first part on page 51 down to the questions on page 52. The series of questions may well introduce each succeeding part to be read. Interest in anything is greater if we know what to look for.

II. Significant Topics in Sequence.

- a. The Roman Empire in the First Century A. D.
- b. The position of the Church in the Empire before Constantine.
- c. The position of the Church after Constantine.
- d. Illustration of apostasy.
 1. Loss of faith in continuous revelation and living prophets.
 2. Loss of faith in the God of Jesus and the Prophets.
 3. Rise of class distinction—loss of lay leadership.
 4. Organization patterned after Rome.
 5. Introduction of Pagan ritual.
 6. Worldliness.

Application:

Personal: Men must live the Gospel of Christ to retain and preserve it.

Historical: How would men respond to this Catholic departure from the true spirit of Christ? Let us see in our next lesson.



Juniors ~



General Board Committee: Junius F. Tribe, Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST
For Boys and Girls 14 Years of Age

CONCERT RECITATION FOR JUNE (Matthew, Chapter 11, Verse 5)

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Suggestions for Two-and-One-Half Minute Talks:

1. The Centurian.
2. The Man Who "Went About Doing Good." (Acts 10:38.)
3. Master of the Storm.
4. The Fearless Prophet.

LESSONS FOR JUNE, 1941

OTHER MIRACLES OF JESUS

Lesson 17. For June 1, 1941

Objective:

To show that Jesus used His power for good, never for evil.

Texts:

Sunday School Manual, Lesson No. 17; Luke 7:1-17; 8:40-42; 8:49-55; Weed, *A Life of Christ for the Young*, Chapters 27, 28, and 31.

Supplementary Materials:

Talmage, *Jesus the Christ*, pp. 247-251 and 313; Kent, *Life and Teachings of Jesus*, pp. 97-108; Dummelow, *One Volume Bible Commentary*, explanation under "Matthew, Chapter 8; Farrar, *Life of Christ*, Chapters 19 and 20; a Bible dictionary, under "Army," "Centurion," "Nain," "Synagogue," "Herod," etc.

Outline:

- I. The Centurian's Servant Was Healed.
 - a. The centurian was humble.
 - b. He was a man of good deeds.
 - c. His faith was very strong.
 - d. Jesus approved of the man and his petition.

II. Jesus Restored A Loved One.

- a. A widow had lost her only son.
- b. There would be no one to care for her in her old age.
- c. People believed that death was the result of sin.
- d. Jesus took away her sorrow.
- e. He showed the people that no sin had been committed.

III. Jesus "Went About Doing Good."

- a. Jairus asked that his daughter be healed.
- b. The multitude was so great that Jesus could not hurry.
- c. A woman touched His clothing and was healed.
- d. Jesus commended her for her faith and forgave her sins.
- e. Before Jesus could reach the home, Jairus' daughter died.
- f. When Jesus said the girl only slept, many people scorned Him.
- g. Only the faithful ones were permitted to remain.
- h. A precious life was restored.

Suggestions for Teaching:

Here was a man who lived a good life. He recognized that Jesus had divine power, and he believed that through this power his servant could be healed. Jesus was so pleased with the man's humility and faith that the request was granted.

Surely Jesus will be just as quick to reward good qualities now as he was then, no matter where they are found, among Jews, Gentiles, Mormons, or any other people. The only way we can be sure that we are the chosen people is by having more faith, more humility, more kindness, etc., than others have.

Jesus seems to have had a particular desire to heal the broken hearts of those whose loved ones had been taken by death. The tears of the widow of Nain, and the sorrow of Jairus and his family over the loss of their twelve-year old girl touched Him so deeply that He could not pass by. He restored the dead to life, and thus brought joy and happiness to those who had been filled with sorrow.

Of course, we cannot hope to keep our loved ones always with us. But we know that there will come a time when we shall all be united again; and when that day comes,

we shall not again know the fear of being parted by death. This great blessing will come to us because of the sacrifice Jesus made in giving up His life on the cross, as we shall learn a little later.

Thus we see that throughout His life, and finally in His death, Jesus' one desire was to do good to all people. He did not come to punish the wicked, but to heal the sick, to restore sight to the blind, to help the lame to walk, and to teach a better way of life, so that people could be more happy; and at last He laid down His life that we might all be restored to our heavenly homes after our lives on earth have been completed.

Class Activities:

1. Jesus spent His life "doing good." Take five or ten minutes today planning some good deed that the class as a whole or as individuals can do during the coming week.

2. Give a three-minute talk to the class on the subject, "Faith and Works." (Read James 2:19-20) Show that the centurian, Jairus, and the afflicted woman had faith, but no miracles would have been performed if they had just sat still and waited. Each one "did something about it." Apply this thought to us and to our own needs for divine help.

3. Memorize the following verse:

"Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." (Matt. 7:21.)

THE STORM ON GALILEE

Lesson 18. For June 8, 1941

Objective:

To impress upon our pupils the fact that Jesus has power over all things: disease, death, the forces of evil, and the elements of nature.

Texts:

The Manual, Lesson 18; Luke 8:22-25; Weed, "A Life of Christ for the Young," Chapter 30.

Supplementary References:

Matt. 8:18; 23-27; Mark 4:35-41; Talmage, *Jesus, the Christ*, p. 307, and Note 1 to Chapter 20; Farrar, *Life of Christ*, Chapter 23; Battenhouse, *The Bible Unlocked*, p. 332; Dummelow, *One Volume Bible Commentary*, comments on Matthew 8:23-27.

Outline:

I. Jesus had had no opportunity to rest.

a. Multitudes followed Him constantly.
b. His teaching and healing used up His strength.

c. He wanted to be alone with the apostles.

d. Across the lake He could find solitude.

II. A sudden storm arose on Galilee.

a. A violent wind swept across the lake.

b. Waves rose and threatened destruction.

c. The apostles were filled with terror.

III. Jesus showed that He was the Master of all creation.

a. He had been asleep in the boat.

b. The apostles waked Him.

c. He felt neither fear nor anger.

d. He spoke three words, and the storm ceased.

IV. Jesus is ready to help us meet the storms of our lives.

a. We must have faith in Him.

b. We must do what we can to avoid or overcome these "storms."

Suggestions for Teaching:

It would be well to emphasize the fact that Jesus' work was very hard, and that He became weary because the people required so much of Him. When the afflicted woman pushed through the crowd and touched the hem of His garment, Jesus stopped to inquire who had done it; for, He said: "Virtue is gone out of me." Some of the commentators interpret that to mean: "Strength is gone out of me."

Call pupils' attention to the fact that great demands are made upon our present Church workers and leaders. They, too, are sometimes unable even to rest because of the many requirements made of them. Teachers, superintendents, bishops, etc., spend a great deal of time and effort in their work, and we should be more considerate of them. We should co-operate with them always, never hinder them, and be ready to help whenever they call upon us.

* * * * *

Just as Jesus quieted the raging wind and waves on Galilee, so is He ready to help us when storms of temptation, of doubt, worry, or distress come down upon us, threatening to crush and destroy us. Here is an illustration:

A young soldier from Utah was transferred from one organization to another, until he found himself in Europe, among men who knew of Mormons only as people to be ridiculed. There were temptations on every hand, and no one to offer a word of guidance or caution. Lying in his blankets one night, the soldier prayed for strength to

overcome all temptations, that he might return home true to the ideals that had been taught him in his childhood and youth. It is this man's testimony that from that night onward, he felt no temptation to do wrong. He made close friends of nearly all his associates, yet never once was he urged or tempted to join them in anything that was not according to the teachings of his home and his Church. The storm of temptation that had threatened to destroy him became as calm as though he were living again in his own home, far away.

If we will but call upon the Lord, in faith and humility, He will shield and protect us, or He will give us the strength and courage to meet whatever storms cannot be avoided.

Class Activities:

1. Find and bring to class a picture of the storm on Galilee.
2. Find a poem based on this miracle.
3. Memorize the words of the song, "Master, The Tempest Is Raging," page 204, *Deseret Sunday School Song Book*.

THE DEATH OF JOHN THE BAPTIST

Lesson 19. For June 15, 1941

Objective:

To impress upon pupils the greatness and fearlessness of John.

Texts:

The Manual, Lesson 19; Mark 6:14-29; Weed, *A Life of Christ for the Young*, chapter 33.

Supplementary References:

Matt. 14:1-12; Luke 9:7-9; Papini, *Life of Christ*, pp. 55-57; 137, and 336; Gore, *A New Commentary on Holy Scripture*, page 70; Dummelow, page 675; Farrar, *Life of Christ*, chapter 28; Talmage, *Jesus, the Christ*, chapter 18, and Notes 7 and 8 to the same chapter; Battenhouse, page 337; Any Bible Dictionary under "Herod"; Rae, *How to Teach the New Testament*, pp. 101-105.

Outline:

- I. John denounced sin.
 - a. He was fearless.
 - b. He had no regard for wealth or power.
- II. Herodias hated him.
 - a. John learned of Herod's sins.
 - b. He rebuked the king.
 - c. Herodias wanted to kill John.
 - d. Herod feared the prophet.
 - e. He was inclined to believe what John told him.

III. John was beheaded.

- a. Herod invited rich and powerful guests to his party.
- b. He promised Salome anything she desired.
- c. That gave Herodias her opportunity.
- d. Herod dared not break his promise.
- e. John's disciples laid him in a tomb.

IV. John is a great prophet.

- a. Jesus testified of him.
- b. Joseph Smith was visited by him.

Suggestions for Teaching:

In all the Bible, John the Baptist stands out as one of the greatest characters—one of the most powerful actors in earth's great drama. Before his birth, his mission was made known. Apparently, he came very early to understand what he was to do; for, like Jesus, he went into the wilderness to commune with God and to consider how he should go about his work. He seems to have been absolutely without fear. He hated sin, particularly hypocrisy, and he cared not whether the wrongdoers were kings and queens, rich or poor. All felt the lash of his rebuke, the sting of his condemnation.

Herod was not only a wicked king, but he was evidently a weakling, as well. He thrust aside his lawful wife and took, unlawfully, the wife of his brother. He lived in the luxury of a despot, and entertained his guests with money rung from his poor subjects.

He feared Herodias' anger, but he feared John's accusations more. Secretly he visited John and talked with him. No doubt his conscience troubled him, and he feared the power of the prophet's words. But in a moment of weakness he allowed the shrewd Salome and her scheming mother, Herodias, to trap them. Rather than "lose face" with his guests, he had John the Baptist killed. It was a sorry act, a climax in a life of wickedness.

Not many years after, Herod was banished, and we hear no more of him; but of John we hear much. Jesus Himself spoke of him as "more than a prophet." In our own dispensation, he appeared to the Prophet Joseph Smith and Oliver Cowdery, and conferred upon them the Aaronic Priesthood, as the boys in the class will remember from their study of the priesthood.

It would be well to point out that whenever a weak person becomes associated with a strong-willed, wicked man or woman, a life of sin is sure to follow. Another outstanding example of this statement is that of King Ahab and his wicked wife, Jezebel; another is found in Shakespeare's play, "Macbeth."

Since all of us are more or less inclined
(Continued on page 212)



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merckley and Archibald F. Bennett

OLD TESTAMENT STORIES For Boys and Girls 10 and 11 Years of Age

A NATION IN GOD'S HANDS

Lesson 19. For June 1, 1941

"Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind."

Objective:

To show that self-control is a quality of character that we must have if we would serve the Lord completely.

Point of Contact:

1. Discuss how death could cause Pharaoh to change his mind.
2. Resemblance between Sacrament and the Passover feast.
3. The march of the Pioneers, their hardships, songs, prayers, deaths, triumphs.

Lesson Methodology:

1. On the blackboard, or on the map, trace the journey from Goshen to Sinai.
2. List the episodes in the story; have pupils show how self-control has brought difficulties.
3. Pictures of the incidents mentioned in this story may be secured. (Egermeier's book has excellent illustrations as does Wilson's)

Lesson Enrichment:

Special emphasis should be given to the Passover story. Similar stories are told by various Indian and Mexican tribes. What is the probable origin of these? Picture vividly the periods feared by the Israelites. Pursued by evil, will they surrender in fear and terror, or trust in God? It was a fine test. It illustrates man's helplessness and dependence upon the Lord. Note the sublime self-control of Moses. On reaching the wilderness the complaints start. Here we are made acquainted with the Lord's patience, goodness and divine self-control. Here we learn that the bread and the meat we eat are gifts from God. Israelites did not know that. Do you? The children may say it comes from the bakery or the meat market. That is what Israel thought. You can show them how Israel found out differently.

"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat and the shower,
And the sun, and the Father's will."
—M. D. Babcock.

Ingratitude is one of man's worst sins. When Jesus healed ten lepers, only one came back to thank Him. Israel had been kept as slaves so long they knew none of the finer virtues. The Lord revealed himself to them in many ways. He was their Benefactor, but they knew no control yet, save a whip. Do people, who are forced to be good, deserve credit for being good?

Expected Outcomes:

1. A resolution to practice self-control.
2. Decide upon a habit that should be corrected—and do something about it.
3. Knowledge that God is the giver of all good blessings.

Assignment:

Complete your list of stake and ward authorities this week.

A CONSTITUTION FOR ISRAEL

Lesson 20. For June 8, 1941

"All the words which the Lord hath said will we do."

Objective:

To encourage and develop loyalty as a character trait that is pleasing to the Lord. To learn more of the plans of the Lord for us, and how we may please Him.

Point of Contact:

1. Refer to the Constitution of the United States, the British North American Act or other basic guide to government. Of what value, or use, are these documents?
2. What does loyalty mean. Does it mean that everyone that salutes the flag is loyal? How can loyalty be tested? Do we need rules and laws to help us? How can laws help? What do we need rules about? Do you think Israel would be better off with definite rules or with Moses as the only one who knew the will of the Lord? When

we have the laws do they insure goodness from all the people? Why?

Lesson Enrichment:

"Among all the scenes described in history or poetry, there is none more impressive than that of Sinai and the giving of the law. A whole people encamped upon the plain at the foot a cloud-capped mountain, while their representative stands on the mountain side to receive the revelation of the Diety who dwells amid the clouds. The lightning flashes all around, and a voice like a trumpet proclaims the new law, which is to be the foundation of a great religion." *Glazebrook*, vol. 1, page 289.

Israel now saw God as a Law-giver, as well as a Deliverer. Religion and morality were now bound up with obedience to God. Israel learned that Jehovah was righteous, and that He had a plan to work out for the benefit of His people.

New reasons for loyalty were thus presented. A new revelation to which they should be loyal was given.

The Ten Commandments were uttered from the mountain top by God's own voice; they were written by Moses in a book; they were explained by the Levites; they were finally written upon stone tablets and kept in the Ark of the Covenant in the Tabernacle. Notice the preparation to meet the Creator: washing the clothes, fencing off the mountain and the preparations by Moses.

Israel had not chosen God, but He had chosen them to be His people. We are of Israel! We see the wrongs of the past, what are we doing to show and prove our loyalty?

Expected Outcomes:

1. Know how we received the Ten Commandments.
2. Increased love of the Lord because of His great goodness to us.
3. Plan to show our loyalty to the Lord, through prayers, humility, reverence for His house, service to the needy, etc.

Assignment:

1. Complete the list of Stake and Ward Authorities.
2. Teacher preparation. Plan some way of presenting each of the Ten Commandments in a visual form. Suggestions may be asked for from the class. We do not know exactly what they are like, but the picture of the tablets given in the Manual shows them to be probably three feet tall and twenty inches wide. If a piece of composition board can be secured, cut it to represent the tablets. Fasten white cardboard to it, then as the commandments are studied have them lettered in neatly. Watching the list

grow as the commandments are studied is better than doing it all at once. Use only the main statement from the Commandment, rather than the complete statement; it will act as a key.

THE FIRST AND SECOND COMMANDMENTS

Lesson 21. For June 15, 1941

"Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image."

Objective:

To show how we may win and hold the love of the Lord.

Lesson Enrichment:

"I believe emphatically in religion. God made religion, and man made theology, just as God made the country and man made the town. I have the largest sympathy for religion, and the largest contempt I am capable of for misleading theology. Do not feed children on a maudlin sentimentalism or dogmatic religion. Let their souls drink in all that is pure and sweet. Rear them, if possible, amid pleasant surroundings. If they come into the world with souls groping in darkness, let them see and feel the light. Do not terrify them in early life with the fear of an afterworld. Never was a child made noble and good by a fear of Hell." Luther Burbank on *Religion*.

It must never be forgotten that our love toward others is a necessary corollary of love to God. "If a man say, 'I love God,' and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (I John 4:20) Jesus said, "thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." (Matt. 22:38-40)

"Love is the magician, the enchanter, that changes worthless things to joy; and makes kings and queens of common clay. It is the perfume of the wondrous flower. Without love we are less than beasts; but with it, earth is heaven and we are gods."—Robert G. Ingersoll.

Methodology:

Teach these commandments in a positive manner. Emphasis should be placed upon the joy that comes through love of our Heavenly Father rather than on the deadly negative, thou shalt not. Replace this in the child's thinking with ideas that show what we can and must do, and why. Fill the souls of the students with a desire to reach up to

God. Show them how to find Him. Help them see God in the miracles of loveliness everywhere. "The sunny flavor of orange juice and the ruby redness of currant jelly on hot brown toast; a green bowl filled with vermilion petals—zinnias from the garden, their centers minute yellow stars; the gray dawn, a robin's song; rain, and the gray mist, grass growing like green flames." Extract from *Beauties in the Commonplace*.

—E. B. Stock.

Expected Outcomes:

1. New reasons for loving our Heavenly Father.
2. Determination to be worthy of His love.

Assignment:

1. Learn the first and second Commandments.
2. Prepare and letter your "tablets."

THE THIRD AND NINTH COMMANDMENTS

Lesson 22. For June 22, 1941

"Thou shalt not take the name of the Lord thy God in vain."

"Thou shalt not bear false witness."

Objective:

To teach sincerity in worship as a necessary quality of character.

Point of Contact:

The following story is presented as an example of a boy who, having taken upon himself the name of a Latter-day Saint, refused to be tempted.

The Story.

"Oh! Joe, why can't you take a drink and be sociable? What's the use of being so prudish? One drink won't hurt you."

The speaker's name was Jacob. He was a boy just emerging from boyhood into manhood and the one whom he addressed was about the same age. They were in company with a number of other young men, who passing a bottle around, which, to judge by the small and the wry faces they all made, when they drank from it, contained something stronger than water. It contained whisky.

The young man who tried to persuade the other to drink, was not in the habit of drinking liquor himself; but he was of a sociable, accommodating disposition, and when in the company of boys whose society he liked, if they drank whisky and pressed him to join

them, he would not refuse; it would be so unsociable to do so.

These two boys whom we have named, were intimate companions and friends, and were fond of one another's society. They were strong in the faith, were deeply attached to their religion and were proud of being Latter-day Saints; and were both desirous of becoming useful and reliable men. On one point only would they have any difference of feeling. Joe would not drink liquor, not even when his companions, whom he loved very much, called him unsociable for not doing so. But Jacob thought there was no harm in drinking occasionally. He did not care about liquor, he said, but then he liked to be sociable when he was with the boys. And the boys thought him a good fellow; they were fond of his society; he was so smart and talented, and was not so religious that he could not drink whisky and have a good time once in a while.

Poor Joe felt sometimes, when in their society, that he was in the way, and that they did not like him as well as they would have done had he drunk with them. But he could not help it. He had chosen his course, and he would not change it, even if he lost the friendship of his companions, for he had never forgotten the teachings of his mother, and the word of God, that it was wrong to drink liquor; and that it was not proper in the sight of the Lord.

Time wore on, and the boys became men. Joe still abstained from drinking; but Jacob found that, instead of drinking now to be sociable, he really drank for the taste, which he had grown to like very much, and for the effect it had upon him. He had gone home drunk a number of times, to the great grief of his family and his own shame. It soon began to be whispered about that Jacob was a constant drinker. And then people who knew him, said to one another when his name was mentioned, "What a pity that a young man, who might be so useful, should fall into such a dreadful habit!"

His friends pleaded with him, and told him that he must quit his drinking, or he would ruin himself. But he had gone too far. The habit he had formed was his master, and he sank under it, and became a drunkard.

This is a true story. Be warned by it. No boy who wishes to be a faithful Latter-day Saint will trust himself to drink the first glass. (Quoted from *Religion Class Lesson Book 1915 Sixth grade*)

Methodology:

Again, show the value of the help our Heavenly Father can give to those who turn to Him. Sincerity is the mark of brave, courageous spirits. Insincerity is the manner of the rogue.

Expected Outcomes:

Those that love the Lord do not take His name in vain; nor do they ask in vain when they want the Lord to help them resist temptation.

Assignment:

Learn the third and ninth Commandments.

THE FOURTH COMMANDMENT**Lesson 23. For June 29, 1941**

"Remember the Sabbath day to keep it holy."

Objective:

To teach reverence for things and places that are sacred to the Lord.

Point of Contact:

This offers an opportunity to refer again to unsightly and rude conditions about the chapel. Do your students, and the adults of your school, talk and laugh rudely in our sacred places of worship? Do they congregate in little groups and visit until they are called to order? We worship in God's holy house. We would not act so ill-mannered if we really believed God was present.

Lesson Enrichment:

If time permits, it would be well to discuss the problem: "Why take the Sacrament?" The following material may help in the discussion. It is taken from the Deacon's lesson book for 1936.

The partaking of the Sacrament worthily is a very important part of our worship. When the officiating priests ask the blessings upon the bread and water, they say the following words:

Blessing on the Bread—"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him and keep His commandments which He has given them, that they may always have His spirit to be with them. Amen."

Blessing on the Water—"O God, the Eter-

nal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it; that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father that they do always remember Him, that they may have His spirit to be with them. Amen."

The outstanding features of these blessings are essentially covenants, that when we partake of the Sacrament we will remember the Lord Jesus Christ and keep His commandments.

Not long ago a certain boy was seen smoking behind the barn in his father's yard. His father was the one who saw him, but he said nothing at the time. On the next Sunday, however, he took his boy to Sacrament meeting, where he knew the boy had been in the habit of partaking of the Sacrament. He also took along a piece of writing paper on which were written the blessings on the bread and water. The words, "and always remember Him and keep His commandments," he underscored.

Just before the Sacrament was administered, the father took out of his pocket this slip of paper and handed it to his son to read. Down near the bottom of the paper the father had also written the following:

"If you partake of the Sacrament today, I shall know whether or not you have resolved never to smoke again."

For the first time, the boy realized that he had been found out. The situation was rather uncomfortable for him. Not to partake of Sacrament would indicate to his father that he intended to continue smoking. On the other hand, to partake of it would force a covenant on his part with his father that he would not smoke again. What did he do? He partook of the Sacrament and wrote on the other side of the paper. "Father, I have had my last smoke."

Our Heavenly Father knows when we smoke, steal, lie, cheat, swear, or give way to bad habits. He knows more fully and completely than our earthly fathers or mothers can ever hope to know, and in instituting the Sacrament He gives us an opportunity to say to Him, "Father, I shall sin no more."

Expected Outcomes:

1. Increased reverence for our chapels.
2. A greater reverence for the Sabbath day, through understanding how to keep it holy.

Resolve to be more careful in regard to your covenants with the Lord.



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser

Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT
For Boys and Girls 8 and 9 Years of Age

WE GO TRAVELING

Lesson 19. For June 1, 1941

It is for this and the following lessons that the travel posters, folders, maps and pictures will be useful. This is vacation time of the year. It should be easy to interest the children in traveling, even if it must be only imaginary. Start the lesson off by having the children read the story in the Manual. If an Hawaiian missionary can be found, have him read the verses from the *Book of Mormon* in Moroni 10:4 and 5. Let the children find these verses in the *Book of Mormon* and have them read the translation.

Show pictures of Hawaiian scenes and exhibit a large map of the Islands. Have the missionary locate Laie and describe it. Have him tell about the Latter-day Saints in Hawaii.

Bring out the fact in this lesson that people of many nationalities living in Hawaii are Latter-day Saints. The missionary no doubt can add much by way of detail and personal experience with these generous, friendly, kindly and faithful Latter-day Saints.

The teacher will remember that this lesson is part of a unit, the purpose of which is to help the children appreciate their fellow Latter-day Saints throughout the world and to enjoy a sense of good will and security from the knowledge that they have so many friends throughout the world.

By the way, this Sunday, June 1, 1941, is the anniversary of the birth of Brigham Young. He was born 140 years ago. Appropriate tribute in a two-minute talk would be timely.

WE GO TRAVELING AGAIN

Lesson 20. For June 8, 1941

This lesson is a continuation of those immediately preceding, in purpose and in general method and content. Missionaries, who labored in the Islands of the South Seas or in New Zealand, Australia, South America or the Japanese Mission will be able to add much interest to the period. Ask them to read from the *Bible* or *Book of Mormon* in the language of the country to which they

went as missionaries, if it was a foreign language speaking mission. Ask them to tell some of their missionary experiences and to describe the natives, their costumes and legends. Have them tell about the Latter-day Saints.

Let the children mark the map. If possible have a large map upon which the places can be located and routes traced. Exhibit pictures and other illustrative material.

Bring out again the fact of the diversity of races, included within the membership of the Church. At the time the picture of the Waikiku Sunday School in Maui, Hawaii, appearing in the Manual was taken the superintendent of the Sunday School was a refined, well educated, highly respected Chinese gentleman, a true, faithful Latter-day Saint, of course.

The missionaries can add many personal details, which will make the lessons interesting and vivid.

IN THE EASTERN PART OF THE WORLD

Lesson 21. For June 15, 1941

This lesson transfers the attention of the class to the Latter-day Saints in the Eastern hemisphere. Invite missionaries who have served in one or more of the countries referred to in this lesson to come to the class and tell about their experiences and about the Latter-day Saints in these missions. Permit the children to ask them questions. If the missionary learned a foreign language, it will always add a note of interest to have him read a familiar passage from the *Bible* or the *Book of Mormon*, and allow the class to follow him by reading from their English versions.

Ask the missionary to tell about the Sunday Schools in the mission and about the songs, stories and lessons used there, so the children will realize how much the Latter-day Saints in foreign countries have in common with them.

This lesson is especially important because it brings this imaginary tour to a climax. The teacher should make special effort to impress upon the pupils the points stressed in the lesson Manual, beginning with the tenth paragraph. The purpose of this em-

phasis is to impress upon the Latter-day Saint children living near the temples, how fortunate they are and what blessings they enjoy and at the same time open an approach to the next unit of lessons which deals with another great aspect of the restored Gospel which these young Latter-day Saints should begin to understand. As suggested in the Manual, the children living near the temples may some day do work in the temples for Latter-day Saints, who live too far away to do it for themselves.

**SALT LAKE, MANTI, ST. GEORGE,
LOGAN, MESA, CARDSTON,
LAIE**

Lesson 22. For June 22, 1941

This is a very important lesson. It presents in an elementary way for the appreciation of the children, two great principles of the Gospel, the resurrection and work for the dead. The preceding lesson led up to the question as to why the seven places named in the title are important to Latter-day Saints. Use maps to locate these places for the children. Mark each place prominently. When unfolding the lesson continuity, follow the Manual. These questions suggest the train of development in outline form:

Why are these places important to the Latter-day Saints? What are temples for? Why do Latter-day Saints baptize for the dead? Why do Latter-day Saints believe that the spirits of dead people are alive? Why do Latter-day Saints believe in the resurrection? What is the resurrection? How does baptism help people, who are dead? Where may a living person be baptized? Where must baptism for the dead be performed? What can you children do to help Latter-day Saints, who live too far away from the temples to come to them, to be baptized for the dead?

Simple answers to these questions can be found in the Manual. The reading period is especially important at this time. Put a few of these questions on the blackboard and suggest that the children find answers for them as they read. The question "Why do Latter-day Saints believe in the resurrection?" will take more time than others to answer, because there is so much to be offered on this subject. Keep it simple for the children and present briefly each bit of supporting information.

An excellent passage for memorizing, one of life-long value, is quoted in this lesson:

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." (John 11:25.) Have no hesitancy about having the children memorize this passage even though you think they cannot understand it. It is doubtful that many adults understand it fully. While memorizing is made easier by understanding what is memorized, if we were to wait until we understood everything before we attempted to memorize, we would memorize very little indeed and be that much worse off. It is also true that having once memorized a passage, even when it is not well understood, every use of it thereafter and every reference heard or made to it brings it back like an old, familiar friend, and at each new meeting some new familiarity and meaning are added.

Dr. Henry C. Link, psychologist, in *The Return to Religion*, though not discussing memorizing, urged the teaching children certain things, "when they are too young to understand, but not to young to accept." The complete quotation is: "The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept. When parents decide not to send their children to Sunday School until they are old enough to know what it is all about, they are adopting a principle which, if generally applied, is ruinous. For by the time children have learned what it is all about it is often too late for them to do much about it. Many valuable years have been lost." (Page 111.)

One of the happy outcomes from the teaching of the lesson would be a desire on the part of the children living near the temples to be baptized for the dead. The teacher may arrange for members of his class to participate in such service by conferring with the bishop and with his encouragement, with the ward genealogical committee, the members of which will help arrange the details. Another interesting and worthy outcome would be a continuing interest, in Latter-day Saints, who live in distant parts of the Church. If the class would like to write a letter to another class studying these lessons in a foreign land, the teacher might arrange to have the class write the letter and send it to the office of the general board at 50 North Main Street, Salt Lake City, Utah, where it will be forwarded to a class in the stake or mission which the class may name. Look forward to the suggestions offered for the teaching of the next lesson and utilize the time of these two periods to present this and the next lesson as a unit so far as possible.

WHO MAY GO TO THE TEMPLE

Lesson 23. For June 29, 1941

The purpose of this lesson is to impress the principle that the blessings of the Gospel are enjoyed by the faithful. These children, having been baptized have made a good start toward being faithful. Encourage them in every possible way to continue. This lesson offers an excellent opportunity to review the preceding lessons, which brought out the character traits and habits which Latter-day Saints should strive to develop and the standards which they should maintain. Allow the children to recall as many of these points as possible. Reading the Manual will help them.

Invite the bishop or the branch president

to visit your class on this Sunday and ask him to bring a form of "Temple Recommend," and explain it to the children.

Some of the time of this lesson, if any is available, might be spent writing a letter to a class in a foreign country or arranging for a temple excursion for baptismal service, if the class is situated near a temple. Another appropriate project would be to have the children spend some time writing down a simple personal pedigree chart, including their own names, date of birth, baptism, names of parents, grandparents, with a note as to their baptisms, if any. For this exercise, it would be necessary to remind the children at least one week in advance to get the information from their parents.

Juniors (Continued from page 205)

toward evil, we should be very careful not to become associated with those whose evil tendencies may draw us away from the upward path.

Class Activities:

1. Find, in the Bible, one verse that indicates Jesus' sorrow when he learned of John's death.
2. Find, in the Old Testament, the story of Naboth's Vineyard.
3. Find, in the *Doctrine and Covenants*, the account of John the Baptist's visit to the Prophet Joseph Smith.
4. From any source, find and relate to the class one example of sin or error, caused by an association with the wrong kind of people.

REVIEW ANSWERS

June 29, 1941

A

1. "... be born of the water and of the Spirit" (Give credit if these words are used: "... be born again ...")
2. the spirit with which one worshipped.
3. the Messiah.
4. "... Follow me"; or "Follow me, and I will make you fishers of men."
5. ... the Son of God; "... the Holy One of God," etc
6. His apostles.
7. shall see God."
8. Jews (Israelites, etc.)
9. "Peace, be still."
10. He feared the people (or he feared John's power.)

B

1. (2); 2. (1); 3. (2); 4. (1); 5. (3); 6. (1); 7. (2); 8. (2); 9. (1); 10. (1).

C

The blanks should be numbered 5, 3, 2, 1, 4.

OPEN SUNDAY

June 22, 1941

"There is no man or woman on the earth who can enjoy solid satisfaction, unalloyed peace and comfort, but in the holy spirit of our religion—in the Gospel of Salvation; that is the only source of true happiness."—Brigham Young.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

For Children 6 and 7 Years of Age

LESSONS FOR JUNE, 1941

- I. Respect for Rights — Our Rights — Rights of Members of the Family.
Right of each member of the family to help decide what activities are carried on in the home.
- II. Rights in Our Immediate Neighborhood. Our Rights—Neighbor's Rights.
Personal and family rights of ourselves and our neighbors. Roads, walks, alleys, parking, school buildings and grounds, parks.
- III. Rights In Our Community.
Community servants, policeman, fireman, car conductors and others.
- IV. Rights in Our Sunday Home. Our Rights. Others Rights.
Our individual rights, other people's rights, rights of the adult members of our Sunday Home: Superintendent, Bishop, Priests, Deacons, Parents, Secretary, Teachers, Custodian and any other adults who are members.
- V. What Our Heavenly Father Has A Right To Expect Of Us.
In our community.

IN THE HOME

Lesson 22. For June 1, 1941

Text:

Luke 2:42-49; reference, "The Prophet," Gibran.

Objective:

To evaluate activities in the home in the light of welfare to every other member of the family.

Songs:

"Love At Home," *Deseret Sunday School Song Book*; "Helping Mother," and "Father's and Mother's Care," *Little Stories In Song*, Deseret Book Company.

Memory Verse:

Do unto others what you would have them do to you.

Pictures:

No. 13 and 11. Set of Colored Bible Pictures for Nursery, Kindergarten and Primary. Also pictures of family groups found in magazines.

Note: In this story you will find the direct quotations from the Bible used in relating the incident. These are beautiful verses and experience has taught that children love the wording of this book. Take time, teachers, to learn these few verses so that they flow smoothly as the story is related.

DAVID MAKES HIMSELF RESPECT THE NEIGHBORS' RIGHTS

Lesson 23. For June 8, 1941

Objective:

To discover the public conveniences of our neighborhood and to have a clear understanding of our relationship to them.

Songs:

"Angry Words," *Deseret Sunday School Song Book*; "Service Song," *Little Stories In Song*.

Memory Verse:

Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?

Supplementary Story:

How Tommy Found the Golden Rule
J. G. J.

Tommy had been playing hard, and was very tired, so he sat down under a tree to rest. There was something on Tommy's mind that had bothered him very much. He went with his mother last Sunday to meeting and the Bishop had talked about the Golden Rule. He had said that everybody should have the Golden Rule. Now what puzzled Tommy was, what did a golden rule look like? Where could he find one, and what good was it after he did find it? The more he thought about it, the more puzzled he was.

That night when Tommy went to bed, he was still wondering about the "Golden Rule." So Tommy had a very funny dream about it. He dreamed that he walked along a street until he came to a large house. He went into a hall and went through a door into a large room filled with boys and girls, cats, dogs, birds, horses and cows. A king sat on a throne and before him stood a little boy.

Over the king's head hung a great big card on which was written, "The Golden Rule."

Now Tommy's heart went pitty, pitty, patty, for at last he had found the place where the Golden Rule was kept. He wanted to hear what the king was saying, so he went inside and sat down. The little boy before the king hung his head as if ashamed of something. The king was saying, "Billy, how would you like this bird to do to you what you did to it?" "Oh, no," cried Billy, "I wouldn't like to be taken away from my parents and have my house destroyed."

"Well, continued the king, "would you like this dog to do what you did to it?" "Oh, no, no," pleaded Billy, "I wouldn't like to be kicked and have stones thrown at me." "How about the cat, then?" asked the king. "No! No!" wailed Billy, louder and louder, "I wouldn't like to be thrown into the water to drown." "Well, supposing the horse and the cow—" but the king could go no farther. Billy fairly screamed, "No! No! I don't want to be treated mean and starved to death." "How is that?" asked the king. "You are willing to treat these creatures mean, but are not willing to be treated the same by them. Have you not heard of the Golden Rule? Do unto others what you would have them do to you." Billy sobbed and sobbed, "I've never heard of the Golden Rule before." "Well, my boy," replied the king, "I'm going to give it to you, and I hope from now on, you'll always keep it." Billy took it and said he would and then went home. Tommy went up to the king and told him that he was hunting the Golden Rule, too. So the king gave Tommy a beautiful card on which was written: "Whatsoever ye would that men should do unto you, do ye likewise unto them."

ALMA LEARNS TO DO WHAT IS RIGHT

Lesson 24. For June 15, 1941

Objective:

To discover the extent of our community laws and to understand that in order to live happily and safely we must obey them.

Text:

Book of Mormon, Mosiah 27:8-32.

From *Life's Lessons For Little Ones*, we copy the following which will help in the presentation of today's lesson:

One day, our Heavenly Father sent one of His angels to talk to Alma, the younger, who was walking with some of his friends. The angel stood before him and spoke in a voice which made the ground shake. The

young men were so frightened that they fell down at the angel's feet. The angel told them that he had been sent from heaven in answer to father Alma's prayer, to tell them that God was not pleased because they would not do His will, nor the wishes of their fathers.

When the angel left them, Alma was so ill and weak that he could not stand upon his feet. His friends had to carry him to his home. Then they told his father all that had happened. The father was so sorry to see his son ill, of course, but he couldn't help but feel glad that he had learned a fine lesson. He had learned the truth about our Heavenly Father.

Young Alma was not only unable to walk, but for three days he could not talk. His father knew that it was the great power of our Heavenly Father that had caused him to be so helpless; so he called in others of God's servants to fast and pray for him. He wanted Alma to know the goodness as well as the power of God. He felt sure that his son would be forgiven and made well again, and that he would do right ever after.

Soon Alma became strong again. The fasting and praying in his behalf had made him well. How sorry he was that he had done wrong. "I know that my father was right," he said, "and that I should have listened to him and followed his good advice. I should love my Father in Heaven and be obedient to His will. I shall surely do so the rest of my life."

Song for Enrichment:

"I'll Serve The Lord While I Am Young,"
Deseret Sunday School Songs.

Enrichment Verse:

The lips that say, "Forgive me, please,
I know that I did wrong,"
Will wear a smile, and be at ease,
And sing a happy song.

JOHN THE BAPTIST RESPECTS JESUS' REQUEST

Lesson 25. For June 22, 1941

Objective:

To discover what the Primary children regard as some of their individual rights in the Sunday School and to help them live the ideas developed there each Sunday.

Text:

Matt. 3:13-17, Mark 1:9-11.

Songs for Teacher:

"Let The Holy Spirit Guide," *Deseret Sunday School Songs*; "I Love My Heaven-

ly Father," page 3, *Little Stories in Song*, Deseret Book Company.

Picture:

No. 16, Nursery, Kindergarten and Primary Set, Deseret Book Company.

JESUS REFUSES TO LISTEN TO THE FOOLISH VOICE

Lesson 26. For June 29, 1941

Objective:

To discuss the things that our Heavenly Father expects us to do in our every day home and to reach a state of being in which we know what we should do.

Pictures:

No. 15 and 16, Set of Colored Bible Pictures for Nursery, Kindergarten and Primary. Others listed in Lesson Manual.

Songs:

Those used for Lesson No. 26 and "Shine On," *Deseret Sunday School Song Book*; "God Make My Life A Little Light," *Little Stories In Song*, Deseret Book Company; "Let's Be Kind To One Another."

Lesson Story:

Text, Matt. 13-17; 4:1-7.

References:

A people's Life of Christ, J. Paterson-Smyth.

Supplementary Reading:

For Teachers:

"Why should even Jesus, the Christ, be subjected to temptation by the devil? Let us consider the source of our love and admiration of Jesus. If God had made it no trial or task at all, but altogether pleasant, to redeem mankind, should we experience the affection and the worship that we now feel for Jesus? If He had not suffered; if He had experienced no pain; if He had passed through no agony of body nor anguish of heart, could we feel indebted to Him as we do now? If He had suffered no temptation, . . . could we admire His strength, and profit by His teaching? In short, could the atoning death of Jesus be called a sacrifice, if there had been no suffering, no overcoming of temptation of evil? It was through overcoming that Jesus proved Himself worthy to be the Son of God.

In just the same way, evil is put before man to tempt him, that he too may show his worthiness or unworthiness. We admire the boy who has the courage and the will power to say no to the suggestion of evil. We recognize in him strength of character. We see in him a pillar of strength for the future. We are likely to despise the boy who always yields to temptation, who allows his character to be broken down by evil, and who finally becomes a slave to Satan. Such a boy is a weakling; he will be of little or no service to the world."—From *What Jesus Taught*, by Widtsoe.

TRUST



By

Olive Maiben Nicholes



Don't cry, little son, though your toy
Has fallen apart in your hand;
Your daddy will mend it again—
He'll smile and then you'll understand
To trust in his word and his will—
You know he won't fail but will say
He will make it as good as it once was.
Dry your tears and go on with your play.

Don't cry, my tall son, though your dreams
Lie shattered and crushed at your feet;
The Father will mend them again
So their beauty and form are complete:
Just trust in His goodness and grace
To gather and salvage each part
To restore all your dreams as they once were.
Wipe the tears from your soul and take heart.

CREATION OF MOTHER

A Ten-Minute Drama For Boys of Primary Age

By Phebe C. Thurber

Characters: Father Time, Patience, Temperance, Good Will, Love.

Costumes: Father Time has long hair, long beard, both white, and is covered from shoulders to floor with brown robe. Shoulders padded to give stooped effect. He should be taller by six inches. Patience wears white coat and cap, pants and shoes black. Temperance comes in blue. Good Will wears red and white, red must be of pleasing shade. Love's apparel should be the outstanding costume, pure soft white, angelic appeal. The latter four boys should be approximately the same height, and good singers.

Setting: Beautiful forest.

Scene: (Father Time enters, studious and perplexed. Walks back and forth across stage several times slowly while speaking. Scratches his head occasionally.)

Father Time: "I have been on a long, long journey. Wonders a plenty I have seen. But there is one thing which puzzles me greatly. I don't know what it could mean. All my life I have studied creation. I've watched God in Heaven wield His hand. I've seen Earth build from beginning. I know He loves this land. For, besides all these wonderful creatures, there's one piece of work—and NO OTHER—I can't figure out how God made Mother." (Love enters quickly.)

Love: "Father Time, I have come at your bidding. Now what will you have?" (Father Time whirls around quickly showing surprise.)

Father Time: "I have asked of you nothing. I did not call your name."

Love: "Yes, Father Time, you called me. I heard you say 'Mother.' That means me just the same. It is my mission to always accompany that name." (Patience enters at that instant puffing as though he had been running. Steps to the side of Father Time.)

Patience: "At your service, sir. Perhaps I am a little late. My name is Patience. I heard you call." (Temperance and Good Will dart in from left, quickly but quietly a little behind Father Time, and he does not see them. But turns to Patience.)

Father Time: "You are mistaken, noble servant. Your name was not spoken at all."

Patience: "Father Time, I have come at your bidding. Pray tell me what I can do. For this sad world needs me badly, I must keep busy and useful, too." (Father Time notices Temperance and Good Will at the same time—shows great perplexity.)

Good Will: "Father Time we have come in answer to your question. Please listen to my story. God took of His choicest material to make mothers! So, of course she needed protection. He has stationed us four (designates his fellow actors with sweep of hand) as her body guards. Remember that when you speak the name 'Mother,' you are calling Love, Patience, Good Will and Temperance." (As he speaks he points out the different characters, unless each wears a letter-band with name across breast.) As their names are spoken they move in line near front and sing, 'Mother's Servants.' (Curtain)

MOTHER'S SERVANTS

Oh we are the Mother's servants.
You'll find us never late.
We watch o'er the baby's cradle.
Heaven's Peace we try to make.
In the dark we hover near her,
When her trials come we pray.
We're the ever faithful servants
And we come if we hear you say,
"MOTHER."

No matter where you come from.
No matter where you go,
Wherever there are people
There are mothers, don't you know?
They keep the home fires burning.
They build the nations great.
God sent them with the sunshine
To chase away the hate.

HOW TO LIVE

"So live day by day that your lives will be like on even spun thread. Let the whole life of every man and woman tend to good. Then, when they have their failings, they will forgive each other and will find the words of the Savior to be true, that His spirit will be in them as a well of living water, springing up to everlasting life."—Brigham Young.

MOTHER'S SERVANTS

P. C. T.

Phebe C. Thurber

1. Oh! we are our Mother's serv - ants, You'll nev - er find us late,
2. No mat - ter where you came from, No mat - ter where you go,

The first system of musical notation for the song. It consists of a treble and bass staff in 4/4 time. The treble staff contains the melody, and the bass staff contains the accompaniment. The key signature has one flat (B-flat).

We watch o'er the ba-by's cra - dle, Hea - ven's peace we try to make;
Where - ev - er there are peo - ple, There are Mothers, don't you know?

The second system of musical notation. It continues the melody and accompaniment from the first system. The treble staff has the melody, and the bass staff has the accompaniment.

In the dark we hov - er near her, When her tri - als come we pray,
They keep the home fires burn - ing, They build the na - tion great,

The third system of musical notation. It continues the melody and accompaniment. The treble staff has the melody, and the bass staff has the accompaniment.

We're the ev - er faith - ful serv - ants, And we come if we hear you say—"Mother"
God sent them with the sun-shine, To chase a - way the hate.
(Repeat first verse.)

The fourth system of musical notation. It continues the melody and accompaniment. The treble staff has the melody, and the bass staff has the accompaniment. The system ends with a repeat sign.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

LESSONS FOR JUNE, 1941

Theme for the Month:

**Respect For Rights—Our Rights—
Other People's Rights**

CHILDHOOD OF JESUS

Lesson 22. For June 1, 1941

(Rights In Our Everyday Home—Our
Rights—Rights Of Members
Of The Family)

Objective:

All members of the family have the right to share in family activities and should have joy in so doing.

Lesson Development:

1. Discover some of the activities carried on in the homes of the children in your group.
2. Use many pictures suggesting home activities to arouse interest and promote free discussion.
3. Let the children pantomime their home activities in which they participate.
4. Give special attention to family prayers and the opportunity for children to participate in them.
5. Discuss the rights of older brothers and sisters to participate in activities not suitable for little folks.
6. Pay special attention to attitudes when little people must "give in," and respect the rights of others.
(Study the Manual carefully for further suggestions).

Lesson Story:

Childhood of Jesus.

Text:

Luke 2:39-40.

Supplementary References:

Life Lessons For Little Ones, First Year.
"The Boy Jesus Grows Strong," I, II; *Sunday Morning In the Kindergarten*, Lesson 2.

Songs:

Chorus of "Put Your Shoulder To The
Page 218

Wheel," *Deseret Sunday School Songs*, page 178.

"Little Lambs So White And Fair," *Little Stories In Song*.

To the tune of "Here We Go Round The Mulberry Bush," make up verses about home activities, e. g.:

This is the way we wash our clothes, etc., so early Monday morning.

This is the way we make the bread, etc., so early Wednesday morning, etc., etc.

The children enjoy the motions.

Memory Gem:

"Little feet can run on errands
Little hands do deeds of love,
Little tongues speak words of kindness
Pleasing unto God above."

"BEHOLD I STAND AT THE DOOR AND KNOCK"

Lesson 23. For June 8, 1941

(Neighbors' Rights)

Objective:

To develop a respect for the rights of neighbors and friendliness toward them. (Practice the Golden Rule.)

Review Last Sunday's Lesson:

(The Golden Rule in the home. The right of every member to share in the family's activities).

A blackboard illustration will make a splendid method of review today. Show a family performing the duties in the home on a Sunday morning. All must go to Sunday School; so father is washing dishes. Alice is wiping them. Betty and Tom are making beds. Mother is bathing the baby. All are sharing in the home's activities, so that all may enjoy Sunday School.

Lesson Development:

(Respect for other people's rights—the Golden Rule in the neighborhood).

1. Let the children name their neighbors.
2. Draw three houses, your own in the center. Tell who lives in the other two houses.

3. If the children have been in the neighbor's house, how have they conducted themselves there? Decide upon many right ways

of conduct and also list some wrong ways to act in a neighbor's house.

4. Decide what the neighbor has the right to do to children who do not conduct themselves as they should in a neighbor's house.

5. Discuss ways of helping neighbors.

"I have a neighbor just brand new,
I know that I shall like him too,
For every time we chance to meet
He has a smile, my nod to greet."

Supplementary Story:

The Tangled Skein Of Yarn

"Oh, my dear child," said the child's neighbor, finding him in tears one day. "Whatever is the matter?"

"No one was ever in such trouble," the child replied. "And it all comes of trying to be good. Perhaps if I had not tried so hard to be good, I shouldn't have had this trouble."

"Indeed you would," the neighbor answered, "and many times worse. Now tell me what is the matter."

"Look!" said the child. "Mother gave me this skein to wind. But then father sent me on an errand and it was almost school-time and I was studying my lesson and going on the errand and winding the skein, all at the same time, and now I'm all tangled up in the yarn, and I cannot walk either forward or backward. Oh, dear, whatever shall I do?"

"Sit down," said the neighbor. "I shall help you." He began patiently to wind up the skein. At last the child was free and the neighbor handed her the ball of yarn.

"I thank you so very much," said the child.

"You were doing the right things," said the neighbor, "But you were doing them in the wrong way. It is good to go to school, and it is good to do an errand, but when you have a skein to wind you must sit still."

Lesson Story:

Revelations 3:20.

Present picture No. 156, Set of Colored Bible Pictures for Nursery Class, Kindergarten and Primary.

Carefully study the suggested method for developing this lesson given in the Manual.

Songs:

"Thank You, I Will Always Say," "A Happy Helper," "Sharing With Others," from *Little Stories In Song*.

JESUS BORROWS A COLT

Lesson 24. For June 15, 1941

Our Rights and the Rights of Community Helpers—the Grocer, the Shoemaker, Postman, Milkman, etc.

Objective:

To develop an understanding of the rights of our community cooperators.

Review of Last Sunday's Lesson:

This review could stress the things we do for our neighbors.

1. What they like and have a right to expect us to do.

2. What we have a right to expect them to do for us.

Lesson Development:

(Respect for rights, our rights in relation to the rights of our community helpers).

1. Talk about the grocery store in your community. Who is the grocer? What can we expect him to do for us?

What has he the right to expect us to do for him?

2. Discuss what children do that is right and wrong in any kind of store.

a. They run around annoying others.

b. They handle the things for sale.

c. They tell the clerk what they wish to buy.

d. They crowd in front of other customers.

e. They wait their turn to be served.

f. They thank the clerk for serving them.

g. They take things without paying for them.

h. They talk with a voice that is too loud.

i. They remember what to ask for.

j. They conduct themselves like polite grown-up people.

Talk about the meaning of each of the above statements.

3. What should be our attitude toward the druggist, the barber, the garbage man, etc. What does each expect us to do for them and what may we expect them to do for us.

One day in winter I asked the paper boy to please lay my morning paper inside the screen door when there was snow on my front porch, so that my paper would not get wet. He did so willingly. I must always have his money ready when he comes to collect what I owe him for my paper so that he will not need to make another call for it. He is a good community helper. I will respect his rights.

Lesson Story:

Mark 19:29-36.

You will note that two pictures from the

recommended set of colored pictures for Nursery, Kindergarten and Primary are suggested for study in this lesson, numbers 29 and 52. Every teacher should own this set of pictures.

Songs:

"Jesus Said, Love Every One," Service Song, *Little Stories In Song*.

"Heavenly Father, may we know
All the way our feet should go
Day by day help us to be
Kind to all and true to Thee."

JESUS DRIVES THE MONEY CHANGERS OUT OF THE TEMPLE

Lesson 25. For June 22, 1941

Objective:

To develop a knowledge of the rights of all who come to our Sunday Home, and a willingness to respect those rights.

We are respecting the rights of others when we are:

Always on time.
Clean and sweet smelling.
Polite.
Quiet.

Lesson Enrichment:

In our Sunday Home, which is our Sunday School, we have a fine opportunity to live our religion as well as to learn it from story, song, and prayer.

Today let us play, "Bright Eyes." We will see if our eyes can find things to do to help others be happy in our Sunday Home.

e. g.,
The door needs to be closed.
A late-comer needs a chair.
Bobby's shoe lace needs tying.
Janet has dropped her handkerchief.
Someone needs to move along on the bench to make room for Jack, etc.

Story:

Helpful Jimmy

Joyce had hurried so to be on time at Sunday School that she had forgotten to tie one of her shoes. Patty tried to tie it for her but she pulled so hard on the lace that it broke. Joyce tried to fix it, and Patty tried to tie the broken ends together. It looked as though the teacher would need to help, but

just then Jimmy with his bright eyes saw the trouble the girls were having. He knelt down on the floor and before anyone could say "Jack Robinson," he had the broken lace tied in a hard knot and Joyce could then tie a pretty bow on her shoe.

"When little stars peep out one by one
And I look far up and away
How beautiful to be able to whisper to God,
I have made someone happy today."

Songs:

"Sweet Sabbath Home," *Deseret Sunday School Song Book*.

"Every Sunday Morning," *Little Stories In Song*.

Lesson Story:

Matt. 21:12, 13.

Pictures:

Number 52, from Set of Colored Pictures for Nursery, Kindergarten and Primary.

A picture of a temple should be shown. Compare it with our Sunday Home building (where the Sunday School meets).

Let the children decide what the Superintendent of our Sunday School would do if he found noisy people selling and exchanging animals in our Sunday Home.

Read from the Bible, to the children, the verses 12 and 13 from Matt. chapter 21.

Present each child with a slip of paper on which is written this Bible reference and have the children ask daddy to read it to them from the Bible at home.

Teacher may refer to this lesson in the Primary department of the February *Instructor*, 1941.

GOD TALKED WITH MOSES ON THE MOUNTAIN TOP

Lesson 26. For June 29, 1941

Objective:

To develop confidence in the Still Small Voice that Heavenly Father has given us to guide our daily actions.

Review of Last Sunday's Lesson:

(Respect for rights, our rights, other's rights, rights in our Sunday Home).

Development of the Lesson:

(What our Heavenly Father has a right to expect us to do).

Discuss the children's spontaneous acts

performed in our Sunday Home this morning.

1. John knew what to do with his hat. Who told John the right thing to do with the hat? Was it the Still Small Voice?

2. Betty bowed her head and folded her arms during the blessing of the Sacrament. Why did she do this?

There is a voice inside us
It tells us what to do
It helps us to be happy
All the long day through.

Let the children tell about the signs seen along the highway to help people go the right way when they are traveling.

The children can relate stories about disregarding the guide signs.

Supplementary Story:

What The Voice Said

"Let's say our prayers out loud to each other, Susan," said Patty, as the two little sisters were getting ready for bed one night.

"All right," answered Susan. So the two said their prayers to each other. Susan jumped right into bed, but Patty still knelt quite a little while by her bed.

"What are you waiting for, sister?" said Susan.

"I am waiting to see if God wants to say anything to me," replied Patty.

"How could that be?" asked Susan.

"Don't you know? Heavenly Father sometimes talks by a little voice inside of us," replied Patty.

"And what did you think He would say to you tonight, sister?" said Susan.

"Well, you know I asked Him to bless my little friends, and then I remembered that I was not kind to Marian today, and I'm sure that little voice inside of me said, 'Tell her you are sorry.' 'Tomorrow I shall tell her,'" said Patty. And she did.

Lesson Story:

Exodus 3, 12:34-39; 13:20-22; *Life Lessons For Little Ones*, Second Year.

Picture No. 88, Colored Bible Pictures for Nursery, Kindergarten and Primary.

Lesson 89, this lesson, Moses The Leader, in *Life Lessons For Little Ones*, Second Year, gives this story in detail.

(New teachers may obtain this book from teachers who were teaching in the Kindergarten class in 1940).

TRUE RICHES

By Ezra J. Poulsen

Let's be rich! Perhaps no other challenge strikes a more responsive chord in the human heart; yet there are many kinds of riches, and too often the greatest of these, and the most attainable, are overlooked.

When William Wordsworth, the English poet, was living quietly in the seclusion of his beautiful lake country, he discovered at least one type of wealth which was of great value to him, and which may be to everyone else, especially since it is attainable by all. Walking in the field by the side of a lake one summer day, he came upon a large patch of daffodils, their beautiful blossoms dancing in the pleasant breeze. The sight of the flowers filled him with such pleasure that upon going home he wrote a poem in which he not only related his experience but indicated that it would always live with him, as a permanent part of his wealth. No one should overlook the fact that adding daily to the sum of one's worthy experience is like accumulating in the bank.

Charles Lamb could get the same result by looking through a dingy London shop window at a few pieces of old china. In spite of the fog and dirt, and of extremely difficult personal problems, he developed the power to see into the pure heart of things; hence

he was a happy man when he wrote his essay on Old China. Florence Nightingale found the sick bed the place where she could gain the greatest measure of that wealth which gave her a sense of lasting value.

Whatever be our environment, and the range of our activity, we can find true riches by being alert and responsive to the throbbing, breathing realities about us, all of which are a challenge to play a noble part in the drama of existence.

Some of the richest people living have little money, but they have learned the Christian truth that it is not what they have but what they are that counts, as Jesus so gently explained to the rich young man who had much of the good and noble in his nature, but was unable to evaluate the worth of his possessions.

It is not that material things are detrimental; it is that they are incidental. In this connection may we observe that the entire range of human experience makes us rich when it is motivated by a true Christian spirit. We may gather riches from sun and the stars, the earth and the sky, the prince and the beggar; but we must have eyes to see, ears to hear, and a heart to love.



Nursery Class



General Board Committee: Marie Fox Felt

For Children Under Four Years of Age

LESSONS FOR JUNE, 1941

Objective for the Month:

We should respect our own and the rights of other people.

Have you ever heard anyone say, about a very small child who was doing something that he ought not to do, "Never mind. He is only a little fellow. When he gets older he will know better?" A gallant excuse it is and no doubt made in good faith, but will our little child know better when he is older unless he learns from the beginning which things he has a right to do, what he has a right to expect others to do and what our Heavenly Father has a right to expect from each of us, no matter how old or how young we may be? With a conscious respect for the rights of others, friction, disharmony and dissension are situations seldom encountered.

The first and best situation known to a Nursery child is that of the home. Birth gives to each of us certain rights. These are determined by equality and the situation and environment in which we find ourselves.

In our Nursery class the foundation of respect for the property rights for each member of the family is laid. As suggested in the lesson, each teacher must analyze her own particular situation. Toys and playthings familiar to children in one part of the world may not be well known to children in other localities. *Base your presentation and discussion on what your children know.* Remember that you are laying a foundation for an understanding and practice of the *Golden Rule*, namely, "*Do unto others as ye would that they should do unto you.*"

In laying the foundation for the respect for the rights of others, we must first respect and try to influence others to respect the child's own rights. Every child has the right to expect that what is his should not be borrowed or used in any way without his permission. It is upon this fundamental right of childhood that our lesson No. 22, that of "Scotty's Home" is based. You will note that even though the child was not at home, the mother waited to obtain permission before using those things which were Scotty's.

In your situation, what is the practice in the homes of the children you teach? First of all what are their possessions? Where do they keep them? What care do they take

of them? Have they a right to leave them out where others may get at them? Should they not put their things away in their own room, closet or box? Have they then a right to expect others to respect their ownership and ask permission before using these things?

Stepping from the respect for the children's own rights, we go to a consideration of the rights of other people. The child recognizes now that other people are expected to respect his rights, but what is to be expected now of the child in return? Must he not learn that he must "*Do unto others as he would that they should do unto him.*"

Lesson No. 23, entitled "The Golden Rule" bases this respect for the rights of others upon the behavior of the child toward his neighbor children. Take your own children in the neighborhood in which they live. Do they have neighbors? Do they ever go over there? If they do, what do they do while there? Do the neighbor children ever come to their home? What do we do while they are there? The story of "The Golden Rule" might be developed, using the names of children in your own group, instead of those in the text. This will give the story a more personal application.

Lesson No. 24 carries forward the thought of the rights of other people to those who come to the homes of the children. People such as the postman, newsboy, milkman, groceryman etc. are the most frequent visitors. Booklets showing these friends in picture, visiting the homes of children, are available at local dime stores. Upon these or magazine pictures can be based a lively discussion of what these people do for us. Then what do they have a right to expect from us?

For the newsboy, and the postman, the father of the family and the child can fix a box or container so that the letters and the paper will not get wet or lost. For the milkman in the city, the little child can wash and put the bottles in a place convenient for the milkman. For the groceryman, the child can help carry the articles, can hand him the money, if the parent will permit it, can hold open the gate or the door, etc. Our story of "The Bread That Came From Heaven" shows that in some cases, after people have helped each other as much as they can, it is then, the right and privilege of our Heavenly Father to help. In this case the people were traveling as had been commanded by our Heavenly Father, and He therefore con-

sidered it His right to apply the Golden Rule and "Do unto others as ye would that they should do unto you."

From our home and daily life situations we go now to our Sunday School situation for opportunities to apply the golden rule. What rights do the Nursery children in your particular Sunday School situation have?

Do they have the right to be comfortable, to have chairs low enough so their feet can touch the floor? Do they have the right to see what is going on? Do they have the right to sing songs the meaning of which has been developed clearly with them? Of course they do. Are their rights being respected? Do they have a right to talk during the opening exercises, or race through the building? Why not? Because it interferes with the rights of others. These and other rights are within their understanding and ability to participate in. Be sure to use *your own Sunday School situation as the basis for your discussion.*

We finish off this discussion of the respect for rights with "what our Heavenly Father

has a right to expect us to do." He has a right to expect us to obey the Golden Rule. Inside of each of us He has placed a little voice to help us to know that which is right for us to do and that which is not.

Is it right for us to hang up our own clothes and put away our own toys? Is it right for us to help mother by washing the dishes? Is it right to help father by bringing his slippers to him? Is it right to put the clean bottles out for the milkman? Is it right to keep our hands in our own laps, not bother our neighbors and not talk in Sunday School? Is it right to pick the flowers belonging to the neighbors or those in our Church garden? Is it right for us to do kind deeds for others, to sing, pray, lead the Sacrament Gem, draw, tell stories, help those of our friends such as the teachers, the Superintendent, the Custodian, the Priests and Deacons in Sunday School? In all of these and many other situations our Heavenly Father has a right to expect us to "*Do unto others as we would that they should do unto us.*" For this reason He gave us the little voice within.

SONGS FROM THE DESERET SUNDAY SCHOOL SONGS

(Parts of Which May Be Sung by Children
of Junior Sunday School Age)

- | | |
|---|---|
| <p>Page •</p> <p>12—Zion Is Growing.</p> <p>14—Catch The Sunshine.</p> <p>16—Come, Come Ye Saints—Pioneer Day.</p> <p>18—Utah We Love Thee—July 24th.</p> <p>30—My Sabbath Home.</p> <p>46—Love At Home—Everyday Home.</p> <p>66—Beautiful Words Of Love.</p> <p>81—Far, Far Away On Judea's Plains—Christmas.</p> <p>82—Welcome, Welcome, Sabbath Morning.</p> <p>101—Christmas Carol.</p> <p>113—Welcome, Happy Sunday—Six days shalt thou labor.</p> <p>114—In Our Lovely Deseret.</p> <p>118—Do What Is Right.</p> <p>122—Memories Of Galilee.</p> <p>123—The World Is Full Of Beauty.</p> <p>127—Little Purple Pansies.</p> <p>151—Shine On.</p> | <p>Page</p> <p>178—Put Your Shoulder To The Wheel—Sacrament—Priests and Deacons.</p> <p>194—Sweet Sabbath Day.</p> <p>174—Christmas Cradle Song.</p> <p>204—Master The Tempest Is Raging.</p> <p>206—Let Love Abound.</p> <p>211—I'll Be A Sunbeam.</p> <p>214—Away In A Manger.</p> <p>218—Count Your Blessings.</p> <p>222—If There's Sunshine In Your Heart.</p> <p>239—Let's Be Kind To One Another.</p> <p>244—God Be With You.</p> <p>265—Kind Words Are Sweet Tones Of The Heart.</p> <p>295—Dear To The Heart Of The Shepherd.</p> <p>67—Angry Words, Oh, Let Them Never.</p> <p>32—Sweet Hour Of Prayer—L. D. S. Hymn Book.</p> <p>77—Home, Sweet Home—Chorus.</p> <p>193—Secret Prayer.</p> <p>205—Who's On The Lord's Side, Who.</p> |
|---|---|

The Funny Bone



FOR EVERYBODY

"Humor is gravity concealed behind the jest."—Johan Weiss.

Can't You Come In?

Dentist: "You don't need to open your mouth so wide. I'm going to stand outside."

In the Barber Shop

Barber: "Will you have anything on your face after I've finished shaving you, sir?"

Patron: "It doesn't seem likely."

First Kangaroo: "Annabelle, where is the baby?"

Second Kangaroo: "My goodness, I've had my pocket picked."

Friendly Chatter

Mrs. Jones went into her kitchen to find the maid sitting on the butler's lap.

"Is this what I pay you for?" she stormed.

"No, madam," replied the maid. "I do this for nothing."

Happens Often

Mrs. Gabber: "Baby will be walking soon."

Mr. Gabber: "I'm afraid so. The finance company is threatening to repossess our car."

Crisis

"Why is Perkins pacing up and down in front of his house like that?"

"He's awfully worried about his wife, poor chap."

"Why, what's she got?"

"The car."

Slight Error

"Ah," said the guest as he and his host approached the house, "I see your dear son and daughter awaiting us on the porch."

"Well, not quite," said the host. "You see, the girl in the short dress is my mother, and the young fellow in riding breeches is my wife."

The Problem

City Visitor: "Which is correct, 'a hen is sitting' or 'a hen is setting'?"

Farmer: "I don't know, and I don't care. All I bother about is when she cackles—is she laying or is she lying?"

Springtime

You may talk of signs of weather,

Of coming days you may sing;

But when you sit on a good sharp tack,

It's a sign of an early spring.

Too Distant

Sergeant: "Did you shave this morning?"

New recruit: "Yes, Sir."

Sergeant: "Well, tomorrow stand a little closer to the razor."

We Believe It

Nervous Passenger: "Don't drive so fast around the corners. It makes me nervous."

Driver: "If you don't want to get scared. Do as I do—shut your eyes when we come to the corners."

How It Happened

Archibald Percival Reginald Earl*decided one evening to call on his girl.

Together they talked of their kith and their kin.

He said, 'May I kith you?' and she said, "You kin."

Effective

"I'm glad to see you're getting to work on time these days."

"Yes, sir, I bought myself a parrot."

"A parrot? I thought I told you to get an alarm clock."

"I did, but I soon got used to it. Now I put the alarm clock beside the parrot's cage, and when the alarm goes off what that parrot says is enough to get the whole block up!"

Modern Ways

Boy: "Better marry me, baby, I'm strong and healthy."

Girl: "Nothing doing, big boy. I want a guy who's weak and wealthy."

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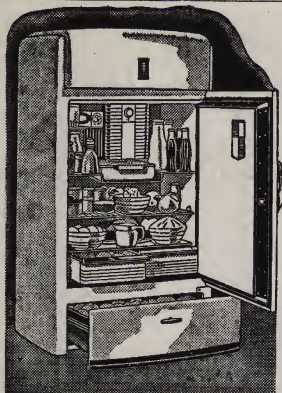
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